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THE

**Missouri Annual Conference**

OF THE

**Methodist Episcopal Church, South**

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**MINUTES**

of the

**ONE-HUNDRETH SESSION**

held at

**FAYETTE, MISSOURI**

**August 30 - September 4**

**1916**

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BISHOP E. R. HENDRIX

THE

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**ONE-HUNDRETH SESSION**

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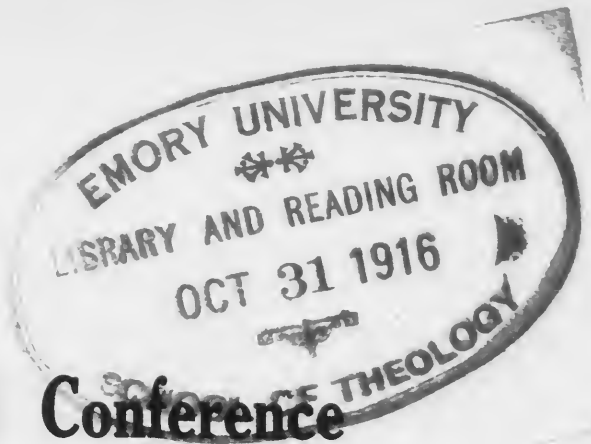
**FAYETTE, MISSOURI**

**August 30 - September 4**

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1916

## SESSIONS OF THE CONFERENCES FROM THE BEGINNING OF METHODISM IN MISSOURI IN 1806.

### WESTERN CONFERENCE, 1806—1811

No.	Place of Session	Date	President	Secretary
1	Ebenezer, Greene Co., Tenn.....	Sept. 1806	Bishop Asbury....	William Burk
2	Chillicothe, Ohio .....	Sept. 1807	Bishop Asbury....	William Burk
3	Liberty Hill, Tenn.....	Sept. 1808	Bishops Asbury.... and McKendree.	William Burk
4	Cincinnati, Ohio .....	Sept. 1809	Bishops Asbury.... and McKendree.	William Burk
5	Shelbyville, Ky. ....	Sept. 1810	Bishop McKendree.	William Burk
6	Cincinnati, Ohio .....	Oct. 1811	Bishop McKendree.	Learner Blackman

### TENNESSEE CONFERENCE, 1812—1815

1	Fountain Head, Tenn.....	Nov. 1812	Bishops Asbury.... and McKendree..	W. B. Elgin
2	Ree's Chapel, Tenn.....	Oct. 1813	Bishops Asbury.... and McKendree..	W. B. Elgin
3	New Chapel, Ky. ....	Sept. 1814	Bishops Asbury.... and McKendree..	T. L. Douglas
4	Bethlehem Meeting House, Wilson County, Tenn. ....	Oct. 1815	Bishops Asbury.... and McKendree..	T. L. Douglas

### SESSIONS OF THE MISSOURI ANNUAL CONFERENCE, 1816—1916

1	Shiloh Meeting House, St. Clair Co., Ill., Terr. ....	Sept. 1816	Bishop McKendree.	J. C. Harbison
2	Bethel Meeting House, Madison Co., Ill., Terr. ....	Oct. 1817	Bishop Roberts....	John Scripps
3	Bethel Meeting House, Vincennes... Circuit, Ind. ....	Sept. 1818	Bishop McKendree..	John Scripps
4	McKendree Chapel, Cape Girardeau Circuit, Mo., Terr.....	Sept. 1819	Bishop George.....	John Scripps
5	Shiloh Meeting House, Ill., Terr....	Sept. 1820	Bishop Roberts....	John Scripps
6	McKendree Chapel, Mo. Terr.....	Oct. 1821	Bishop Roberts....	John Scripps
7	St. Louis, Missouri .....	Oct. 1822	Bishop Roberts....	John Scripps
8	St. Louis, Missouri .....	Oct. 1823	Bishop McKendree..	John Scripps
9	W. Padfield's House, St. Clair Co., Ill.	Oct. 1824	Bishop McKendree..	John Scripps
10	New Tennessee, St. Francois Co., Mo.	Aug. 1825	Bishop Roberts....	John Scripps
11	McKendree Chapel, Mo. ....	Sept. 1826	Bishop Roberts....	John Scripps
12	St. Louis, Mo. ....	Sept. 1827	Bishop Soule.....	John Dew
13	Fayette Camp Ground, Mo.....	Sept. 1828	Bishop Soule.....	James Bankson
14	Potosi, Mo. ....	Sept. 1829	Bishop Soule.....	James Bankson
15	St. Louis, Mo. ....	Sept. 1830	Bishop Roberts....	John Scripps
16	McKendree Chapel, Mo. ....	Sept. 1831	Bishop Roberts....	John Scripps
17	Pilot Grove, Cooper Co., Mo. ....	Sept. 1832	Bishop Soule.....	John Glanville
18	Mountain Spring Camp - ground Ark., Terr .....	Sept. 1833	Bishop Soule.....	W. W. Redman
19	Bellevue, Washington, Mo. ....	Sept. 1834	Bishop Roberts....	W. W. Redman
20	Arrow Rock Camp Ground, Saline Co., Mo. ....	Sept. 1835	Bishop Roberts....	W. W. Redman
21	St. Louis, Missouri .....	Sept. 1836	Bishop Roberts....	J. M. Jameson
22	St. Louis, Missouri .....	Sept. 1837	Bishop Soule.....	J. M. Jameson
23	Boonville, Missouri .....	Sept. 1838	Bishop Soule.....	W. W. Redman
24	Fayette, Missouri .....	Oct. 1839	Bishop Morris....	W. W. Redman
25	St. Louis, Missouri .....	Sept. 1840	Bishop Waugh....	W. W. Redman
26	Palmyra, Missouri .....	Oct. 1841	Bishop Morris....	W. W. Redman
27	Jefferson City, Missouri .....	Sept. 1842	Bishop Roberts....	W. W. Redman
28	Lexington, Missouri .....	Sept. 1843	Bishop Andrew....	W. W. Redman
29	St. Louis, Missouri .....	Sept. 1844	Bishop Morris....	W. W. Redman
30	Columbia, Missouri .....	Oct. 1845	Bishop Soule.....	W. W. Redman
31	Hannibal, Missouri .....	Oct. 1846	Bishop Paine.....	John Linn

## SESSIONS OF CONFERENCE 1816—1916—Continued

No.	Place of Meeting	Date	President	Secretary
32	Glasgow, Missouri .....	Oct. 1847	Bishop Capers.....	W. W. Redman
33	Weston, Missouri .....	Oct. 1848	Bishop Andrew.....	W. W. Redman
34	Fulton, Missouri .....	Sept. 1849	Bishop Paine.....	W. W. Redman
35	Canton, Missouri .....	Oct. 1850	A. Monroe.....	William Rush
36	Fayette, Missouri .....	Sept. 1851	Bishop Capers.....	William Rush
37	St. Joseph, Missouri .....	Oct. 1852	Bishop Paine.....	Richard Bond
38	Palmyra, Missouri .....	Sept. 1853	Bishop Andrew.....	William Rush
39	Brunswick, Missouri .....	Sept. 1854	Bishop Kavanaugh.....	William Rush
40	Richmond, Missouri .....	Sept. 1855	Bishop Early.....	William Rush
41	Louisiana, Missouri .....	Sept. 1856	Bishop Pierce.....	William Rush
42	Glasgow, Missouri .....	Sept. 1857	Bishop Andrew.....	B. H. Spencer
43	Chillicothe, Missouri .....	Sept. 1858	Bishop Early.....	William Rush
44	St. Joseph, Missouri .....	Sept. 1859	Bishop Paine.....	William Rush
45	St. Charles, Missouri .....	Sept. 1860	Bishop Kavanaugh.....	E. K. Miller
46	Glasgow, Missouri .....	Sept. 1861	Wm. G. Caples....	E. K. Miller
		Sept. 1862		
47	Fulton, Missouri .....	Oct. 1863	A. Monroe.....	John D. Vincill
48	Mexico, Missouri .....	Sept. 1864	A. Monroe.....	John D. Vincill
49	Hannibal, Missouri .....	Aug. 1865	Bishop Kavanaugh.....	John D. Vincill
50	Richmond, Missouri .....	Sept. 1866	Bishop Doggett.....	John D. Vincill
51	Macon City, Missouri .....	Sept. 1867	Bishop Marvin.....	John D. Vincill
52	Weston, Missouri .....	Sept. 1868	Bishop Kavanaugh.....	John D. Vincill
53	Chillicothe, Missouri .....	Sept. 1869	Bishop Pierce.....	John D. Vincill
54	Columbia, Missouri .....	Sept. 1870	Bishop McTyeire....	John D. Vincill
55	Palmyra, Missouri .....	Sept. 1871	Bishop Doggett.....	John D. Vincill
56	Mexico, Missouri .....	Sept. 1872	Bishop Pierce.....	John D. Vincill
57	Carrollton, Missouri .....	Sept. 1873	Bishop Wightman....	John D. Vincill
58	St. Joseph, Missouri .....	Sept. 1874	Bishop Keener.....	John D. Vincill
59	Glasgow, Missouri .....	Oct. 1875	Bishop Keener.....	John D. Vincill
60	Hannibal, Missouri .....	Sept. 1876	Bishop McTyeire....	John D. Vincill
61	Fulton, Missouri .....	Sept. 1877	Bishop Marvin.....	John D. Vincill
62	Macon City, Missouri .....	Sept. 1878	Bishop Doggett.....	John D. Vincill
63	Louisiana, Missouri .....	Sept. 1879	Bishop Wightman....	John D. Vincill
64	Richmond, Missouri .....	Sept. 1880	Bishop Keener.....	John D. Vincill
65	Moberly, Missouri .....	Sept. 1881	Bishop Pierce.....	John D. Vincill
66	Plattsburg, Missouri .....	Sept. 1882	Bishop Granbery....	John D. Vincill
67	Chillicothe, Missouri .....	Sept. 1883	Bishop Wilson.....	John D. Vincill
68	Shelbina, Missouri .....	Sept. 1884	Bishop Parker.....	John D. Vincill
69	Columbia, Missouri .....	Sept. 1885	Bishop Granbery....	John D. Vincill
70	St. Joseph, Missouri .....	Sept. 1886	Bishop McTyeire....	John D. Vincill
71	Mexico, Missouri .....	Sept. 1887	Bishop Hendrix.....	John D. Vincill
72	Gallatin, Missouri .....	Sept. 1888	Bishop Hendrix.....	John D. Vincill
73	Palmyra, Missouri .....	Sept. 1889	Bishop Granbery....	John D. Vincill
74	Fayette, Missouri .....	Sept. 1890	Bishop Key.....	John D. Vincill
75	Maryville, Missouri .....	Sept. 1891	Bishop Hargrove....	John D. Vincill
76	Montgomery City, Missouri .....	Sept. 1892	Bishop Galloway....	John D. Vincill
77	Monroe City, Missouri .....	Sept. 1893	Bishop Haygood....	John D. Vincill
78	Carrollton, Missouri .....	Sept. 1894	Bishop Hendrix.....	John D. Vincill
79	Macon, Missouri .....	Sept. 1895	Bishop Duncan.....	John D. Vincill
80	Hannibal, Missouri .....	Sept. 1896	Bishop Galloway....	John D. Vincill
81	Albany, Missouri .....	Sept. 1897	Bishop Fitzgerald....	John D. Vincill
82	Memphis, Missouri .....	Aug. 1898	Bishop Candler.....	John D. Vincill
83	Fayette, Missouri .....	Aug. 1899	Bishop Granbery....	John D. Vincill
84	Fulton, Missouri .....	Sept. 1900	Bishop Granbery....	John D. Vincill
85	St. Joseph, Missouri .....	Sept. 1901	Bishop Candler.....	John D. Vincill
86	Chillicothe, Missouri .....	Sept. 1902	Bishop Wilson.....	John D. Vincill
87	Mexico, Missouri .....	Sept. 1903	Bishop Galloway....	John D. Vincill
88	Columbia, Missouri .....	Aug. 1904	Bishop Hendrix.....	John D. Vincill
89	Palmyra, Missouri .....	Aug. 1905	Bishop Hendrix.....	C. O. Ransford
90	Carrollton, Missouri .....	Aug. 1906	Bishop Key.....	C. O. Ransford
91	Moberly, Missouri .....	Aug. 1907	Bishop Key.....	C. O. Ransford
92	Hannibal, Missouri .....	Aug. 1908	Bishop Morrison....	C. O. Ransford
93	Savannah, Missouri .....	Sept. 1909	Bishop Candler.....	C. O. Ransford
94	Plattsburg, Missouri .....	Aug. 1910	Bishop Denny.....	C. O. Ransford
95	Columbia, Missouri .....	Aug. 1911	Bishop Denny.....	C. O. Ransford
96	Shelbina, Missouri .....	Sept. 1912	Bishop Mouzon.....	C. O. Ransford
97	St. Charles, Missouri .....	Sept. 1913	Bishop Hoss.....	C. O. Ransford
98	St. Joseph, Missouri .....	Sept. 1914	Bishop Hendrix.....	C. O. Ransford
99	Chillicothe, Missouri .....	Sept. 1915	Bishop Hendrix.....	C. O. Ransford
100	Fayette, Missouri .....	Aug. 1916	Bishop Hendrix.....	C. O. Ransford

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Fourth Year—Alvin Cresswell Stormont, Benjamin Harrison Smallwood, Robert Conway Holliday, William Level Halberstadt.

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Trustees of Conference Fund, Agent—R. H. Cooper, Fayette.

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## CONFERENCE RULES

Statistics—All pastors' reports shall be in the hands of the secretaries by five o'clock of the second day.

Financial—All pastors shall make a settlement with the Conference Teller before five o'clock of the second day.

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"All traveling and local preachers, including superannuated preachers, Superintendents of Sunday Schools, Epworth League Presidents, Exhorters, District Stewards, Trustees of District Property and Recording Stewards, within the District, and two delegates from each pastoral charge in the District to be elected by the respective quarterly Conference."

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Second Vice-President	-	-	-	-	-	Mrs. M. H. Moore, Liberty
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Recording Secretary	-	-	-	-	-	Mrs. J. R. Lyell, Shelbyville
Treasurer	-	-	-	-	-	Mrs. Paul Floweree, New London

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Supplies	-	-	-	-	-	Mrs. W. P. Rowland, Mexico

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Mexico	-	-	-	-	-	Mrs. J. T. Cross, Moberly
Richmond	-	-	-	-	-	Miss Mary E. Main, Liberty
St. Charles	-	-	-	-	-	Mrs. C. D. Avery, Troy
St. Joseph	-	-	-	-	-	Mrs. A. M. Bedford, Savannah

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Mrs. Frank Clark	-	-	-	-	-	-	Lawson

## EDITOR CONFERENCE NEWSLETTER

Miss Bettie May Baker	-	-	-	-	-	307 Waugh St., Columbia
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## CONFERENCE DIRECTORY

Name	Relation	When and How Admitted	Postoffice
Adams, E. F.....	.....	Supply.....	.....Rushville
Aker, C. M. ....	Elder.....	1899 On Trial...	.....Richmond
Aker, G. C. ....	Elder.....	1910 On Trial...	.....Lawson
Akers., Wm. E....	Deacon.....	1905 On Trial...	.....Vandalia
Alexander, W. M..	Elder.....	1903 On Trial...	.....Hannibal
Allison, T. A....	Elder.....	1895 On Trial...	.....New London
Anderson, John...	Superannuated...	1870 On Trial...	.....Hannibal
Arbuthnot, D. H..	Licentiate.....	1914 Transfer....	...New Florence
Baker, J. E.....	Licentiate.....	1916 On Trial...	.....St. Joseph
Baker, W. M.....	Elder.....	1890 On Trial...	.....Salisbury
Barrett, A. E....	Elder.....	1913 Re'Ad.....	.....Millville
Bayley, A. V.....	Superannuated...	1868 On Trial...	.....Columbia
Berry, G. C.....	Elder.....	1914 Transfer....	.....Albany
Blackburn, Orville...	Elder.....	1902 On Trial...	.....Kearney
Bloomfield, H. G..	Supply.....	.....	.....Clarksdale
Bolen, H. C.....	Elder.....	1875 On Trial...	.....Monroe
Bone, D. F.....	Superannuated...	1868 On Trial...	.....St. Joseph
Bond, H. P.....	Superannuated...	1867 On Trial...	..El Paso, Texas
Boon, J. M.....	Elder.....	1903 Transfer...	.....Carrollton
Borland, S. O. ....	Elder.....	1914 Transfer....	.....Kahoka
Bostwick, E. E....	Elder.....	1888 On Trial...	.....Shelbyville
Bowen, Thurman...	Licentiate.....	1913 On Trial...	.....McFall
Bowles, C. A.....	Elder.....	1905 Transfer....	.....Brunswick
Boyd, J. N.....	Elder.....	1899 On Trial...	.....Hannibal
Broadhurst, C. N..	Elder.....	1885 On Trial...	.....Moberly
Brown, O. E.....	Elder.....	1893 Transfer ..	Nashville, Tenn.
Browning, A. C....	Elder.....	1890 On Trial...	.....Gallatin
Buckner, H. W....	Superannuated...	1903 Transfer....	.....Fayette
Capp, E. M.....	Elder.....	1886 On Trial...	.....Henrietta
Carlyle, E. ....	Superannuated...	1867 On Trial...	.....Doniphan
Chapman, W. A....	Elder.....	1894 On Trial...	.....Barnard
Chappell, Charles J..	Elder.....	1897 On Trial...	.....Auxvasse
Cline, B. F.....	Licentiate.....	1913 On Trial...	.....O'Fallon
Cobb, H. I. ....	Superannuated...	1893 On Trial....	.....Wright City
Coffman, A. B....	Licentiate.....	1915 On Trial...	.....Columbia
Collett, C. W.....	Superannuated...	1859 On Trial...	.....Fulton
Cooley, E. F.....	Supply.....	.....	.....Forest City
Cooper, R. H.....	Elder.....	1872 On Trial...	.....Fayette
Cooper, H. E.....	Supply.....	.....	.....Eagleville

Copeland, J. J.....	Deacon.....	1915	Transfer...	Fayette
Corder, W. B.....	Elder.....	1915	Transfer...	Norborne
Cowart, W. C.....	Elder.....	1914	Transfer...	Savannah
Crowe, M. F.....	Elder.....	1894	On Trial...	Plattsburg
Culbertson, A. B...	Elder.....	1890	On Trial...	Shelbina
Culmer, F. A.....	.....	.....	.....	La Plata
Cunningham, R. S...	Deacon.....	1911	On Trial...	Columbia
Dameron, R. M....	Superannuated...	1885	On Trial...	Clifton Hill
Davis, W. A.....	Elder.....	1886	On Trial...	Japan
Davis, Vada.....	Elder.....	1900	On Trial...	Warrenton
Davis, R. F. ....	Elder.....	1899	On Trial...	St. Joseph
Davis, Karl T.....	Elder.....	1909	On Trial...	Craig
Davis, Milton C....	Elder.....	1907	On Trial...	Keytesville
De Witt, S. M.....	Licentiate.....	Supply.....	.....	Skidmore
Duncan, C. B.....	Elder.....	1901	On Trial...	St. Joseph
Edmonston, J. O...	Superannuated...	1872	On Trial...	Mexico
Ellington, W. H....	Elder.....	1907	On Trial...	Wellsville
Elmore, John E....	Licentiate.....	1916	On Trial...	Columbia
England, J. M.....	Elder.....	1913	Transfer...	Edina
Emig, A. S.....	Licentiate.....	1915	On Trial...	Boston, Mass.
Emory, S. W.....	Superannuated...	1907	Transfer...	Turney
Ezell, W. H.....	Elder.....	1909	On Trial...	Jarbolo, Kas.
Farry, T. B.....	Superannuated...	1888	On Trial...	Nevada
Foster, H. L.....	Licentiate.....	1912	On Trial...	Moscow Mills
Frazier, J. S.....	Superannuated...	1883	Transfer...	Palmyra
Frazier, T. T.....	Elder.....	1910	Transfer...	Milan
French, C. H.....	Licentiate.....	1914	On Trial...	Fayette
Giddens, Wilson N...	Elder.....	1904	On Trial...	Elsberry
Ginn, E. Y.....	Elder.....	1907	Transfer...	New Bloomfield
Glenn, G. L.....	Licentiate.....	Supply.....	.....	Humphreys
Godbey, J. P.....	Superannuated...	1884	On Trial...	Fayette
Goodrich, R. E....	Elder.....	1915	Transfer...	St. Joseph
Gould R.....	.....	.....	.....	Jameson
Gray, C. M.....	Elder.....	1915	Transfer...	Palmyra
Gray, M. L.....	Superannuated...	1877	On Trial...	Chillicothe
Grimes, C. C.....	Elder.....	1899	On Trial...	Columbia
Halberstadt, W. L...	Deacon.....	1910	Transfer...	Columbia
Ham, Proctor M....	Deacon.....	1910	On Trial...	Denver
Hardaway, R. M....	Elder.....	1898	Transfer...	Defiance
Harvey, B. B.....	Deacon.....	1914	On Trial...	Monticello
Hawkins, S. J.....	Elder.....	Supply.....	.....	Hale
Hayne, S. W.....	Elder.....	1902	On Trial...	Mexico
Hanes, Fred P....	Deacon.....	1913	On Trial...	Hallsville
Henry, F. A.....	Elder.....	1908	Transfer...	St. Charles
Henry, P. W.....	Elder.....	Supply.....	.....	Rayville
Herley, C. W.....	Superannuated...	1874	On Trial...	Brookfield

Hess, C. L.....	Elder.....	1900	Transfer....	Bogard
Hill, Ned.....	Licentiate.....	1915	On Trial...	St. Joseph
Holcomb, B. L. ....	Licentiate.....	1915	On Trial...	New Hampton
Holland, John.....	Elder.....	1876	On Trial...	Callao
Holliday, R. C.....	Deacon.....	1912	On Trial...	Maryville
Hoover, S. E.....	Elder.....	1899	On Trial...	Agency
Hornback, J. M.....	Elder.....	1909	On Trial...	Mexico
Houston, J. D.....	Superannuated...	1875	On Trial...	Mercer
Howerton, R. W....	Superannuated...	1874	On Trial...	Kirksville
Howerton, J. W.....	.....	1915	Transfer....	La Belle
Hoy, C. I.....	Elder.....	1909	On Trial...	St. Joseph
Hubbard, J. H.....	Elder.....	1882	On Trial...	Fulton
Hughes, J. A.....	Elder.....		On Trial...	Silex
Hunt, J. D.....	Elder.....	1883	On Trial...	Chillicothe
Hunt, W. P.....	Elder.....	1910	Rec'g. Order..	Dearborn
Jackson, J. H.....	Supernumerary..	1888	Transfer....	Mexico
Johnson, A. C.....	Elder.....	1898	Transfer....	Fulton
Johnson, N. F.....	Elder.....	1902	On Trial...	Jamesport
Jones, Ernest.....	Deacon.....	1914	Transfer....	Sturgeon
Jones, E. A.....	Licentiate.....	1916	On Trial...	Fayette
Keithley, J. W.....	Supernumerary..	1877	On Trial...	Savannah
Kimbrell, J. W.....	Elder.....	1897	On Trial...	Pattonsburg
King, W. D.....	Elder.....	1912	Transfer....	Paris
Kirby, L. M.....	Elder.....	1910	On Trial...	Hamburg, Iowa
Knight, W. T.....	Licentiate.....	Supply.....	.....	Huntsville
Lanius, Carol V....	Elder.....	1901	On Trial...	Canton
Lawson, J. L.....	Licentiate.....	.....	.....	Fayette
Leake, B. F.....	Elder.....	1903	On Trial...	Downing
Leatherman, S. B....	Deacon.....	Supply.....	.....	Milan
Lewellyn, W. B....	Superannuated...	1895	Transfer....	Grayson
Linn, P. H.....	Elder.....	1898	On Trial...	Fayette
Lisenbee, J. A.....	.....	Supply.....	.....	Lakenan
Lockhart, O. E....	Elder.....	1907	Transfer...	Guilford
Lyle, J. B.....	Elder.....	1915	Transfer....	Macon
Maggart, L. C....	Elder.....	1892	On Trial...	Weston
Maggart, W. C.....	Superannuated...	1881	On Trial...	Leonard
Major, J. M.....	Elder.....	1893	Transfer...	Armstrong
Mapel, F. J.....	Elder.....	1899	On Trial...	Excelsior Springs
Marlin, H. D.....	Licentiate.....	1914	On Trial...	Dalton
Marvin, Fielding...	Elder.....	1889	On Trial...	Fayette
Mathis, A. P.....	.....	.....	.....	Weatherby
Matthews, N. F....	Superannuated...	1894	On Trial...	Jameson
McBee, D. R.....	Elder.....	1903	Transfer....	Norborne
McCoy, M. L.....	.....	Supply.....	.....	Waldron
McDonald, J. T....	Elder.....	1876	On Trial...	St. Joseph
McGrew, H. T.....	Elder.....	Rec'g Orders....	.....	Westville

McIlvoy, Robt.....	Elder.....	1893	On Trial...	Clarence
McKee, W. A.....	Elder.....	1914	Transfer.....	Breckenridge
Medley, Jas. A.....	Elder.....	1900	On Trial...	Smithville
Medley, W. O.....	Elder.....	1878	On Trial...	Shelbyville
Meyer, Wm. Lewis...	Licentiate.....	1916	On Trial...	Warrenton
Middleton, T. P....	Elder.....	1895	On Trial...	Polo
Milam, S. H.....	Elder.....	1874	On Trial...	Louisiana
Miller, B. E.....	Elder.....	1907	On Trial...	Columbia
Miller, H. I.....		Supply.....		Cummings, Kas.
Mitchell, J. T.....	Licentiate.....	1913	On Trial...	Brashear
Mitchell, R. A.....	Licentiate.....	1915	On Trial...	Novelty
Monroe, J. M.....	Elder.....	1909	Transfer....	Rocheport
Moore, W. K.....	Licentiate.....	1914	On Trial...	La Grange
Moore, Marion.....	Elder.....	1893	Transfer....	Bucklin
Moore, M. H.....	Elder.....	1898	Transfer....	Liberty
Mosley, F. E.....	Elder.....	1905	On Trial...	Gallatin
Mumpower, J. A....	Superannuated...	1864	On Trial...	Palmyra
Murphy, L. E.....	Licentiate.....	1915	On Trial...	New Haven, Conn.
Myers, Wm. Leslie.	Elder.....	1900	On Trial...	Cowgill
Nash, I. T.....	Elder.....	1886	On Trial...	Troy
Neighbors, Henry...	Elder.....	1902	On Trial...	McCredie
Newman, C. H.....	Elder.....	1908	Transfer....	DeWitt
Nickerson, J. L. F...	Elder.....	1909	On Trial...	Arrington, Kas.
Nollner, G. W.....	Superannuated...	1892	Transfer....	Columbia
Parvin, W. J.....	Elder.....	1891	On Trial...	Chillicothe
Patton, J. F.....	Elder.....	1912	On Trial...	Kingston
Pendleton, A. B....	Elder.....	1916	Transfer....	St. Joseph
Penn, Thompson....	Superannuated...	1864	On Trial...	Monroe
Petree, T. G.....	Superannuated...	1888	On Trial...	Mooreville
Phillips, O. H.....	Elder.....	1902	Transfer....	Palmyra
Poage, F. R.....	Elder.....	1907	On Trial..	Huntsville
Potter, W. O. G.....	Elder.....	1903	On Trial...	Platte City
Ralston, George T...	Elder.....	1904	On Trial...	Rock Port
Ramsey, J. W.....	Elder.....	1883	Transfer....	Jonesburg
Randolph, J. D....	Elder.....	1909	Transfer....	Fayette
Ransford, C. O....	Elder.....	1893	On Trial...	Fayette
Reed, J. J.....	Elder.....	1900	Transfer...	Hardin
Rennison, C. S....	Elder.....	1899	Transfer....	Glasgow
Reynolds, E. W....	Superannuated...	1891	Transfer....	Willimst'wn, W.V.
Rice, W. C.....	Elder.....	1888	On Trial...	Browning
Richeson, W. W....	Elder.....	1908	On Trial...	Kirksville
Rigg, W. B.....	Elder.....	1905	On Trial...	Clarksdale
Rixey, G. F.....	Elder.....	1909	On Trial...	Chillicothe
Roberts, J. L.....	Elder.....	1897	On Trial...	Center
Robinson, S. M....	Elder.....	1907	Transfer....	Richmond
Rooker, J. S.....	Superannuated...	1868	On Trial...	Braymer

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Rooker, W. S.....	Elder.....	1885	On Trial...	Triplet
Russell, W. C.....	Elder.....	1903	On Trial...	Thelflower
Rutherford, William..	Elder.....	1904	On Trial...	Lock Springs
Rutledge, E. L.....	Elder.....	1886	On Trial...	Linneus
Ryan, H. E.....	Elder.....	1910	Transfer...	Lineville, Iowa
Sayers, D. L.....	Elder.....	1909	On Trial...	Orrick
Scarborough, W. L...	Elder.....	1897	On Trial...	Fulton
Schlueter, G. A.....	Licentiate.....	1916	On Trial...	Warrenton
Shackleford, D. R...	Superannuated...	1856	On Trial...	Baldwin, Kans.
Shadwick, G. A.....	Elder.....	1905	On Trial...	Montgomery
Sherman, C. A.....	Supernumerary...	1890	Transfer...	Goss
Shemwell, M. L....	Elder.....	1908	Transfer...	Clifton Hill
Shilling, C. K.....	Elder.....	1890	Transfer...	Fayette
Shoemaker, H. A.....				Madison
Siceloff, L. P.....	Superannuated...	1888	Transfer...	Fayette
Sipple, B. D.....	Elder.....	1886	On Trial...	Macon
Slade, J. W.....	Elder.....	1902	Transfer...	Readsville
Smallwood, B. H....	Deacon.....	1913	On Trial...	Columbia
Smart, S. A.....	Supply.....			Turney
Smith, G. B.....	Elder.....	1898	On Trial...	Macon
Smith, J. S.....	Superannuated...	1861	On Trial...	Brookfield
Snarr, J. A.....	Elder.....	1878	On Trial...	New Franklin
Snowden, A.....	Elder.....	1900	On Trial...	Elmo
Sparks, L. R.....	Elder.....	1906	On Trial...	Lewistown
Speer, E. J.....	Elder.....	1904	On Trial...	Hunnell
Stonger, S. J.....	Licentiate.....	1914	Transfer...	Edinburg
Stout, H. E.....	Elder.....	1901	On Trial...	Fayette
Stormont, A. C....	Deacon.....	1912	On Trial...	Centralia
Swann, E. C.....	Supernumerary...	1892	On Trial...	San Benito, Texas
Swearingen, T. H...	Elder.....	1874	On Trial...	Ladonia
Tanquary, J. W....	Elder.....	1897	On Trial...	Memphis
Taylor, J. L.....	Supernumerary...	1871	On Trial...	Granfield, Okla.
Taylor, P. P.....	Licentiate.....	1916	On Trial...	New Haven, Conn.
Taylor, T. M.....	Elder.....	1900	On Trial...	Fairfax
Thompson, H. D....	Elder.....	1891	On Trial...	La Belle
Todd, George C.....	Deacon.....	1914	On Trial...	Fairmont, Kas.
Tomlin, R. S.....	Licentiate.....	1912	On Trial...	Evanston, Ill.
Triplet, R. O.....	Elder.....	Supply.....		Monroe City
Tucker, F. C.....	Licentiate.....	1914	On Trial...	New Haven, Conn.
Uht, Christian L....	Elder.....	1900	On Trial...	Maysville
Utter, W. H.....	Elder.....	Supply.....		Winfield
Vaughn, G. K.....	Supply.....			Julian, Nebr.
Wade, John.....	Supply.....			Avondale
Weakley, W. R.....	Elder.....	1893	On Trial...	Japan
Weatherford, J. L..	Superannuated...	1893	On Trial...	Marshfield
Wetzel, R. M.....	Elder.....	1911	On Trial...	Ravenwood

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Werner, C. H.....	Elder.....	1908 On Trial...	.....Shelbina
West, M. A.....	Elder.....	1908 On Trial...	.....Chillicothe
White, Robert.....	Superannuated...	1872 Rec'g.Order..	..Bartow, Florida
White, V. O. ....	Elder.....	1895 On Trial....	.....St. Charles
Wimberly, H. B....	Licentiate.....	1916 On Trial....	.....Brashear
Whitworth, J. O....	Elder.....	1887 On Trial....	.....Gallatin
Williams, S. M....	Elder.....	1903 On Trial....	.....St. Joseph
Wilson, W. W.....	Deacon.....	1906 On Trial....	.....Mokane
Wood, J. D.....	.....	Supply.....	.....Moberly
Wynn, W. P.....	Elder.....	1899 On Trial....	.....Hannibal
Zumbrunnen, A. C....	Elder.....	1909 On Trial....	.....Moberly

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# MINUTES

OF THE

ONE HUNDREDTH SESSION

OF THE

**Missouri Conference**

**METHODIST EPISCOPAL CHURCH, SOUTH**

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The one hundredth annual session of the Missouri Conference, Methodist Episcopal Church, South, convened in Centenary Chapel, Fayette, Missouri, Wednesday, August 30, 1916, and was called to order at 9 o'clock a. m. by Bishop E. R. Hendrix. Hymn No. 393, "Am I a Soldier of the Cross?" was sung. Bishop Hendrix led the Conference in prayer. Hymn No. 1, "O For a Thousand Tongues to Sing" was sung. The Sacrament of the Lord's Supper was administered by Bishop Hendrix, assisted by the Presiding Elders. Hymn No. 291, "There is a Fountain Filled With Blood" was sung.

**Roll Call**—Bishop Hendrix requested C. O. Ransford, the Secretary of the last Conference, to call the roll, when the following answered to their names:

## CLERICAL

John Anderson  
 H. I. Cobb  
 W. C. Maggart  
 J. S. Smith  
 C. H. Newman  
 C. A. Bowles  
 W. L. Halberstadt  
 R. S. Cunningham  
 W. O. G. Potter  
 P. H. Linn  
 A. C. Browning  
 G. C. Beery  
 S. O. Borland  
 M. L. Gray  
 C. W. Herley  
 L. P. Siceloff  
 J. M. Boon  
 C. L. Hess  
 J. F. Patton  
 F. R. Poage  
 E. E. Bostwick  
 J. D. Randolph  
 C. C. Grimes  
 O. Blackburn  
 G. F. Rixey  
 W. Rutherford  
 J. S. Rooker  
 W. B. Lewellyn  
 H. W. Buckner  
 J. D. Tussey  
 W. C. Rice  
 W. B. Corder  
 C. S. Rennison  
 C. K. Shilling  
 E. Y. Ginn  
 W. M. Baker  
 J. A. Snarr  
 H. E. Ryan  
 W. A. McKee  
 A. V. Bayley  
 D. R. Shackelford  
 J. P. Godbey  
 D. R. McBee

W. S. Rooker  
 A. C. Johnson  
 J. M. Major  
 H. E. Stout  
 M. L. Shemwell  
 R. H. Cooper  
 J. D. Hunt  
 J. W. Kimbrell  
 W. P. Wynn  
 W. O. Medley  
 A. E. Barnett  
 B. D. Sipple  
 G. M. Hill  
 J. B. Lyle  
 G. B. Smith  
 S. W. Hayne  
 H. Neighbors  
 F. P. Hanes  
 B. E. Miller  
 J. A. Medley  
 T. A. Allison  
 G. C. Aker  
 R. M. Hardaway  
 W. B. Rigg  
 Vada Davis  
 E. M. Capp  
 A. Snowden  
 G. T. Ralston  
 R. F. Davis  
 S. M. Williams  
 T. H. Swearingen  
 N. F. Johnson  
 H. D. Thompson  
 V. O. White  
 L. C. Maggart  
 H. C. Bolen  
 C. H. Werner  
 Ernest Jones  
 G. A. Shadwick  
 C. N. Broadhurst  
 J. M. Hornback  
 J. J. Reed  
 M. C. Davis

W. H. Ezell  
 I. T. Nash  
 J. L. Roberts  
 F. A. Henry  
 O. E. Lockhart  
 L. M. Kirby  
 W. P. Hunt  
 D. F. Bone  
 C. M. Gray  
 J. A. Mumpower  
 W. M. Alexander  
 J. M. England  
 K. T. Davis  
 G. W. Nollner  
 A. B. Culbertson  
 O. H. Phillips  
 C. L. Uht  
 J. W. Slade  
 S. M. Robinson  
 F. E. Mosley  
 M. H. Moore  
 C. M. Aker  
 W. N. Giddens  
 J. W. Ramsey  
 W. C. Russell  
 C. O. Ransford  
 W. C. Cowart  
 R. C. Holliday  
 R. M. Wetzel  
 C. V. Lanius  
 J. N. Boyd  
 C. I. Hoy  
 B. F. Leake  
 J. W. Tanquary  
 John Holland  
 W. L. Scarborough  
 J. H. Hubbard  
 A. C. Stormont  
 W. H. Ellington  
 J. O. Whitworth  
 M. F. Crowe  
 T. P. Middleton  
 W. J. Parvin

J. M. Monroe  
S. H. Milam

C. B. Duncan  
S. E. Hoover  
T. M. Taylor

R. E. Goodrich  
C. J. Chappell

#### LAY DELEGATES

William Lester  
L. S. Harlan  
Dexter Botts  
W. L. Crossgrove  
P. W. Gillette  
E. E. Hawkins

M. H. Davis  
L. O. Wilson  
C. L. Clark  
W. H. Utz  
G. S. Sterrett  
J. J. Hewitt  
R. M. Scifers

B. A. Reed  
S. P. Cresap  
T. C. Richards  
T. W. Feely  
Geo. Pohlman, Jr.  
M. E. Lawson

**Election of Secretaries**—On the call of the bishop for nominations for office of secretary, the name of C. O. Ransford was presented and he was elected. On his nomination C. L. Uht, J. N. Boyd and C. M. Aker were elected his assistants and G. F. Rixey was elected statistical secretary and C. V. Lanius, J. M. Monroe, R. Gould, H. D. Marling, G. A. Shadwick, N. F. Johnson, A. C. Stormont, and W. A. McKee were elected his assistants.

**Meeting and Adjournment**—The Conference determined the hours of meeting and adjourning to be: Meeting at 9 o'clock a. m. and adjourning at 12 o'clock meridian.

**Bar**—On motion the Bar of the Conference was fixed as the first ten rows of seats in the main auditorium.

**Centennial Celebration Committee**—The report of Conference Centennial Celebration Committee was read by the chairman, C. O. Ransford, and accepted by the Conference as the official program for the Conference. It was ordered that Friday, September 1st, beginning at ten o'clock a. m. be appointed as Fraternal Day for the reception of the fraternal messengers from other churches and conferences. The committee was empowered to carry out the provisions of the program.

**Unveiling of the Bronze Centennial Tablet**—The bronze tablet commemorating the holding of the Centennial Session was presented to the Conference by the chairman of the committee, C. O. Ransford. Brother R. H. Cooper responded on behalf of the Conference. Bishop Hendrix spoke with appreciation of the tablet and the occasion.

**Committees**—The Presiding Elders submitted nominations for the usual committees as follows:

**Public Worship**—A. C. Johnson, J. D. Randolph and M. H. Davis.

**Memoirs**—R. H. Cooper, A. C. Browning, B. E. Miller, C. O. Ransford, W. B. Rigg, G. B. Smith, B. D. Sipple, and W. P. Wynn.

**Books and Periodicals**—C. A. Bowles, E. E. Hawkins, C. S. Rennison, G. S. Sterrett, S. O. Borland, W. O. Medley, L. O. Wilson, M. Moore, R. M. Seifers, C. N. Broadhurst, J. O. McClintic, G. C. Akers, B. A. Reed, W. C. Russell, P. W. Gillette, S. E. Hoover, and W. H. Utz.

**Conference Relations**—J. M. Majors, E. L. Rutledge, J. D. Hunt, C. M. Gray, K. T. Davis, T. A. Allison, J. L. Roberts, E. M. Capp, and J. H. Hubbard.

**District Conference Records**—William Lester, G. C. Beery, W. L. Myers, M. E. Lawson, C. L. Clark, George Pohlman, Jr., J. W. Howerton, O. E. Lockhart, and W. A. West.

**Reports**—The following reports were presented and referred: Publishing House, Sunday School Board, Church Extension, Correspondence School, Board of Education, Medical Laboratory, St. Louis Christian Advocate, Trustees of the Emory and Southern Methodist Universities, and Trustees of the Superannuated Endowment Fund.

**Introductions**—Dr. R. H. Bennett, Superintendent of the Correspondence School, and Dr. Arthur Mather, Editor of the St. Louis Christian Advocate, were introduced and addressed the Conference.

**Constitutional Amendment Concerning Lay Membership**—The question whether the Conference Lay Leader and the District Lay Leaders shall be ex-officio members of the Annual Conference was submitted to the Conference by the Bishop. There were one hundred and twenty-one (121) members of the Conference present. One hundred and two (102) voted in favor of the change. There were no negative votes.

**Question 22**, in the Minutes, "Are all the preachers blameless in their life and official administration?" was called. The names of the following were called, their characters were passed and their names referred to the Committee on Conference Relations for the Superannuated Relation:

H. I. Cobb  
E. Carlyle  
M. L. Gray  
John Anderson  
J. O. Edmonston  
W. C. Maggart  
J. L. Weatherford  
T. B. Farry  
W. B. Lewellyn

J. S. Rooker  
Robert White  
H. P. Bond  
J. S. Frazier  
T. Penn  
A. V. Bayley  
J. P. Godbey  
N. F. Matthews  
T. G. Petree

C. W. Herley  
D. R. Shackelford  
C. W. Collett  
J. D. Houston  
L. P. Siceloff  
R. M. Dameron  
R. W. Howerton  
J. S. Smith

When the names of Brothers T. R. Kendall and J. H. Pritchett were called, it was announced that they had died during the year and their names were referred to the Committee on Memoirs.

The usual announcements were made and the Conference adjourned with the benediction by Brother L. P. Siceloff.

## SECOND DAY, THURSDAY, AUGUST 31, 1916

The Conference assembled at 9 o'clock a. m., Thursday, August 31, 1916, and was called to order by Bishop Hendrix. Hymn No. 2 "Come Thou Almighty King" was sung. Brother T. F. Brewer, East Oklahoma Conference, conducted the devotional service and read as a scripture lesson the eighth Psalm and led the Conference in prayer. Hymn No. 461, "How Firm a Foundation" was sung. Brother E. J. Stanley, Montana Conference led in prayer.

The Minutes of the previous session were read and approved.

**Roll Call**—The secretary called the names of those members of the Conference, who had not hitherto answered when the roll was called and the following were found present:

**Clerical**—F. J. Mapel, E. L. Rutledge, T. T. Frazier, E. J. Speer, L. R. Sparks, C. I. Hoy, Robert McIlvoy, O. E. Brown, M. Moore, W. D. King, A. C. Zumbunnen, G. C. Todd, W. A. Chapman, M. A. West, W. W. Richeson, W. E. Akers, B. H. Smallwood, and W. W. Wilson.

**Lay Delegates**—W. H. Anderson, J. O. McClintic and C. V. Hull, D. G. Atkinson.

**Introductions**—The following brethren were introduced to the Conference: A. B. Pendleton, Denver Conference; E. J. Stanley, Montana Conference; R. S. Satterfield, West Oklahoma; T. F. Brewer, East Oklahoma; J. H. Reynolds and J. W. Howerton, North Arkansas; M. N. Waldrip, Little Rock; J. R. Bullington and W. F. McMurry, St. Louis; H. E. Draper and C. G. Hill, West Texas; Z. M. Williams, Southwest Missouri and R. E. Goodrich received by transfer from the West Oklahoma Conference.

**Question 1**, "Who are admitted on trial?" was called. The following recommendations were submitted by the Presiding Elders: John E. Elmore and Edward Andrew Jones, Fayette District; Perry Pritchett Taylor, Macon District; Hal Benjamin Wimberly, Richmond District; William Lewis Meyer and George Andrew Schlueter, St. Charles District. and Jesse

Elmer Baker, St. Joseph District, having passed approved examinations they were severally admitted.

**Question 2**, "Who remain on trial?" was called: The names of the following were called, and having passed approved examinations, their characters were passed, and they were advanced to the class of the second year: Andrew B. Coffman, Rex Albion Mitchell and Washington K. Moore.

The following not having completed their examinations, submitted their reports, their characters were passed and they were continued in the class of the First Year: Bert Lee Holcomb, Earl Francis Dillon, Lawrence Elbert Murphy, Arthur Samuel Emig, Ned Hill, Jessie Jackson Copeland, Ray Silver Tomlin, Clifford Harry French, Frank Cornelius Tucker, Harry Lee Foster and S. J. Stonger.

**Question 3**, "Who are discontinued?" was called. Answer None.

**Question 10**, "What traveling preachers are elected deacons?" was called. Busyc Bates Harvey and Proctor Meredith Ham having passed approved examinations, submitted their reports, their characters were passed and they were elected to deacon's orders. Harold Dean Marlin, Benjamin Franklin Cline, Thurman Bowen, John Thomas Mitchell and D. H. Arbuthnot not having been before the committee, submitted their reports, their characters were passed and they were continued in the class of the Second Year. When the name of Bruce Pinckney Hawkins of this class was called, it was announced that he had died during the year and his name was referred to the Committee on Memoirs.

The Presiding Elder announced that F. W. Grampp had surrendered his credentials and withdrawn from the ministry and membership of the church.

**Question 9**, "Who are the deacons of one year?" was called. Alvin Cresswell Stormont, Benjamin Harrison Smallwood, Robert Conway Holliday and William Level Halberstadt having passed approved examinations, submitted their reports, their characters were passed and they were advanced to the class of the Fourth Year.

Fred Page Hanes, George Cleveland Todd, Robert Sidney Cunningham, William Edward Akers and Ernest Jones not having completed their examinations, submitted their reports, their characters were passed and they were continued in the class of the Third Year.

**Question 14**, "What traveling preachers are elected elders?" was called. Jesse Franklin Patton and Lawrence Merrill Kirby having passed approved examinations, submitted their reports, their characters were passed and they were elected to elder's orders.

**Question 12**, "What local preachers are elected deacons?" was called.  
**Answer.** None.

**Question 14**, "What local preachers are elected elders?" was called.  
**Answer.** None.

**Question 22**, "Are all the preachers blameless in their life and official administration?" was called. The names of the following were called, their characters were passed and they were referred to the Committee on Conference Relations for the Supernumerary Relation: J. H. Jackson, J. W. Keithley, W. D. Neale, C. A. Shearman, E. C. Swann, and J. L. Taylor. The following were referred for the Superannuated Relation: J. A. Mumpower, G. W. Nollner, S. W. Emory, E. W. Reynolds and H. W. Buckner.

The name of W. B. Wheeler who died during the year was referred to the Committee on Memoirs.

**Question 6**, "Who are received by transfer from other Conferences?" was called. The Bishop announced the transfer of J. W. Howerton from the North Arkansas Conference.

**Question 7**, "Who are received from other churches as local preachers?" was called and Clifford E. Thompson, a local elder in the Congregational church having assented to the doctrines of our church was received.

**Question 8**, "Who are received from other churches as traveling preachers?" was called and Hudson Taylor McGrew, an elder in the United Brethren church, and James Andrew Hughes, an elder in the Christian church, having assented to the doctrines of our church, were received.

**Question 22**, "Are all the preachers blameless in their life and official administrations?" was called and the names of all the preachers were called over, one by one, and their characters were examined and passed.

**Reports**—The report of the Epworth League Board and the Curators of Central College for Women were received and referred without reading. Leave of absence was granted J. A. Mumpower, R. McIlvoy, and G. M. Hill. The usual announcements were made and the Conference adjourned with the benediction by Dr. W. F. McMurry.

### THIRD DAY, FRIDAY, SEPTEMBER 1, 1916

The Conference assembled at 9 o'clock a. m., Friday, September 1, 1916, and was called to order by Bishop Hendrix. Hymn No. 294, "Blow

Ye the Trumpet, Blow," was sung. Dr. W. W. Pinson, of Nashville, conducted the devotional service and read as a scripture lesson, 1 Thessalonians, 2nd chapter. Hymn No. 134, "O, Master, Let Me Walk With Thee," was sung. Dr. Pinson led the Conference in prayer. Hymn No. 19 was sung.

The Minutes of the previous session were read and approved.

Question 3, "Who are discontinued?" was called. E. F. Dillon.

**Reports**—The following reports were read and referred: Conference Commission on Religious Work in the State University, to the Board of Education; Committee on the Medical Laboratory, to the Board of Missions.

**Introductions**—N. B. Henry and J. M. Bone, of St. Louis Conference; C. H. Briggs, W. T. McClure, A. R. Faris, L. F. Clark, J. H. Sneed and B. P. Taylor, of Southwest Missouri Conference; Ivan Lee Holt, Southern Methodist University, Dallas; W. W. Pinson, Missionary Secretary, Nashville; and John W. Gilbert, Dean of Theological Department, Payne College, Augusta, Georgia, and A. H. Higgs, pastor of the St. Paul's Colored Methodist Episcopal church, Fayette, were introduced to the Conference.

**Order of the Day: Fraternal Day**—Hymn No. 415, "Faith of Our Fathers," was sung.

**Fraternal Messenger**—Rev. E. L. Robison, Fraternal Messenger, Missouri Conference, Methodist Episcopal church, was introduced and addressed the Conference. Bishop Hendrix responded.

**Resolutions**—"Whereas we have heard with great pleasure the gracious message of the fraternal delegate of the Missouri Conference of our sister Methodism, the Rev. E. L. Robison, of Westboro, Missouri, to which our hearts warmly respond, Resolved, that the Rev. W. M. Alexander be commissioned to bear our greetings to the Missouri Conference of the Methodist Episcopal church at their annual session at Kirksville in September.

S. W. HAYNE  
M. H. MOORE  
A. C. JOHNSON

A Resolution on "The Unification of Methodism" was read concerning which R. H. Cooper spoke; after which it was adopted by rising vote. (See Appendix).

Motion was made that when we adjourn, we adjourn to meet at 2:30 o'clock for the continuance of the Fraternal Session.

Conference Representatives then spoke, bringing greetings from their respective Conferences as follows: J. H. Reynolds, North Arkansas Conference; M. N. Waldrip, Little Rock Conference; T. F. Brewer, East Oklahoma Conference, and R. S. Satterfield, West Oklahoma Conference.

The usual announcements were made and the Conference adjourned with the benediction by Rev. E. L. Robison.

### **THIRD DAY, FRIDAY, SEPTEMBER 1, 1916. Afternoon Session**

#### **FRATERNAL DAY**

Pursuant to order the Conference met at 2:30 o'clock p. m. Dr. Paul H. Linn, by appointment of Bishop Hendrix, called the Conference to order. Hymn No. 222, "Jesus, the Name High Over All," was sung. Bro. Capp led the Conference in prayer. Hymn No. 81, "Rock of Ages," was sung.

A. H. Higgs, pastor St. Paul's Colored Methodist Episcopal church, Fayette, briefly addressed the Conference.

Conference representatives then spoke as follows: N. B. Henry, St. Louis Conference; C. H. Briggs, A. R. Faris and W. T. McClure, Southwest Missouri Conference; A. B. Pendleton, Denver Conference, and E. J. Stanley, Montana Conference.

The secretary read letters from J. R. A. Vaughan, St. Louis Conference, and S. H. Wainright, W. A. Davis and W. R. Weakley, members of Missouri Conferences, now missionaries in Japan.

The usual announcements were made and the Conference adjourned with the benediction by E. J. Stanley.

### **FOURTH DAY, SATURDAY, SEPTEMBER 2, 1916**

The Conference assembled at 9 o'clock a. m., Saturday, September 2, 1916, and was called to order by Bishop Hendrix. Hymn No. 4, "Come Thou Fount of Every Blessing," was sung. Dr. F. S. Parker, editor Epworth Era, who conducted the devotional service read as a scripture lesson the thirteenth chapter of Hebrews and led the Conference in prayer. Hymn No. 145, "Jesus, Lover of My Soul," was sung.

The Minutes of the morning and afternoon sessions of the previous day were read and approved.

**Addresses**—Dr. F. S. Parker, Editor Epworth Era; Dr. Ivan Lee Holt, Theological Department, Southern Methodist University; Dr. W. W. Pinson, Missionary Secretary; Mrs. W. L. Reed, Secretary, Woman's Missionary Society of the Missouri Conference and J. W. Gilbert, Paine College, Augusta, Ga., addressed the Conference.

**Collections**—A special collection amounting to \$367.30 was raised for Paine College and a collection amounting to \$317.50 was taken for Conference Missions.

Milton Adkinson, a superannuated member of the Southwest Missouri Conference was introduced and addressed the Conference.

**Resolution**—Whereas, the Conference Secretary, C. O. Ransford, has been expending an unusual amount of time and some money in getting information and arranging for the Conference Centennial;

Resolved, that he be paid \$50.00 this year instead of \$25.00.

J. M. MAJOR, President.

J. H. HUBBARD, Secretary.

**Reports**—The following reports were read and adopted: Committee on Conference Relations, Trustees of Conference Fund and the Joint Board of Finance.

**Joint Board of Finance**—The Joint Board of Finance distributed \$11,580.00 among the claimants on the Conference Fund.

Leave of absence was granted N. F. Johnson, J. W. Kimbrell, D. R. McBee and J. B. Lyle.

It was moved and carried, that when we adjourn, we adjourn to meet in Memorial Session, Sunday, September 3, 1916, at 2:30 o'clock p. m. The usual announcements were made and the Conference adjourned with the benediction by Dr. O. E. Brown.

## FIFTH DAY, SUNDAY, SEPTEMBER 3, 1916

### Memorial Service

Pursuant to order the Conference met in Memorial Session, Sunday, September 3, 1916, at 2:30 o'clock p. m. and was called to order by Bro. A. C. Johnson. Hymn No. 594, Charles Wesley's Conference Memorial

Hymn was sung. Brother B. D. Sipple led in prayer. Bishop Hendrix took the chair.

**Question 12**, "What preachers have died during the year?" was called.

Answer: T. R. Kendall, J. H. Pritchett, W. B. Wheeler and B. P. Hawkins.

Five preachers' wives also have died during the year: Sisters W. C. Toole, W. C. Maggart, W. W. McMurry, J. P. Nolan and E. W. Reynolds.

The Memoir of Brother T. R. Kendall was read by W. B. Rigg.

The Memoir of Brother J. H. Pritchett was read by R. H. Cooper.

The Memoir of W. B. Wheeler was read by A. C. Browning.

The Memoir of B. P. Hawkins was read by A. B. Culbertson.

The Memoir of Brother E. D. Watson, formerly a member of our Conference, was read by C. O. Ransford.

The Memoir of Sister W. C. Toole was read by G. B. Smith.

The Memoir of Sister W. C. Maggart was read by W. P. Wynn.

The Memoir of Sister W. W. McMurry was read by B. D. Sipple.

The Memoir of Sister J. P. Nolan was read by B. D. Sipple.

The Memoir of Sister E. W. Reynolds was read by C. O. Ransford.

Tributes were paid to the memory of these worthy men and women of God by members of the Conference.

The report of the Committee was adopted.

According to the Centennial Celebration program Brother D. R. Shackelford conducted the Love Feast, Bishop E. R. Hendrix preached the Centennial Sermon, Brother M. N. Waldrip, Pine Bluff, Ark., delivered the address at the Epworth League service and Dr. Fielding Marvin also preached.

#### SIXTH DAY, MONDAY, SEPTEMBER 4, 1916

The Conference assembled at 9 o'clock a. m., September 4, 1916, and was called to order by Bishop Hendrix. Hymn No. 354, "O For a Heart to Praise My God" was sung. Dr. P. H. Linn led the Conference in prayer.

Hymn No. 334, "My Faith Looks Up to Thee," was sung. Bishop Hendrix read as the scripture lesson Revelations 21:17-21.

- The Minutes of the previous sessions, Saturday morning and the Memorial Service Sunday afternoon were read and approved.

ORDINATIONS, Questions 11 and 15 were called, which the Bishop answered with his certificate of ordination as follows:

"I hereby certify that on Sunday morning, September 3, 1916, in Centenary Chapel, Fayette, Missouri, during the Centennial Session of the Missouri Conference, I ordained the following deacons, namely: Busyc Bates Harvey and Proctor Meredith Ham, traveling preachers. At the same time and place, assisted by all the Presiding Elders, I ordained the following traveling preachers as elders, namely: Jesse Franklin Patton and Lawrence Merril Kirby. Given at Fayette, Missouri, September 4, 1916."

EUGENE RUSSELL HENDRIX.

Question 6, "Who are received by transfer from other Conferences?" A. B. Pendleton, an elder from the Denver Conference.

Question 4, "Who are admitted into full connection?" Busyc Bates Harvey and Proctor Meredith Ham were called before the Conference and after an address by Bishop Hendrix, who also asked the disciplinary questions asked all candidates for admission into full connection and satisfactory answers being given, by vote of the Conference, they were severally admitted.

Questions 23-50, in the Minutes, embracing Statistics, were called. The Answers appear in The Condensed Minutes.

Reports—The following reports were read and adopted: Books and Periodicals, Conference Teller, Board of Ministerial Education and Board of Education. (See Appendix).

Introductions—J. E. Godbey, St. Louis Conference, and W. M. Rader, Southwest Missouri Conference, were introduced.

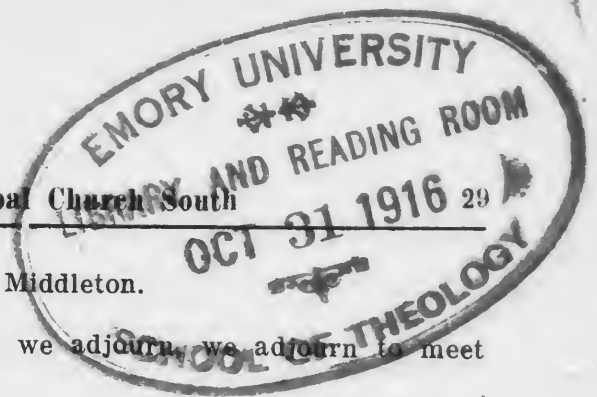
#### CENTENNIAL PROGRAM

The following addresses were delivered:

"Heroes Among the Preachers," Rev. J. A. Mumpower.

"Heroes Among the Methodist Pioneers," Mr. P. S. Rader.

"The Effect of the Growth of the Church on the Tone of Our Preaching," Rev. J. E. Godbey.



Leave of absence was granted T. P. Middleton.

It was moved and carried that when we adjourn, we adjourn to meet at 2:30 o'clock p. m.

The usual announcements were made and the Conference adjourned with the benediction by Dr. O. E. Brown.

## SIXTH DAY, MONDAY, SEPTEMBER 4, 1916

### Afternoon Session

Pursuant to order the Conference met at 2:30 o'clock p. m., and was called to order by Bishop Hendrix. Hymn No. 309, "Amazing Grace How Sweet the Sound," was sung. Brother H. C. Bolen led the Conference in prayer.

The Minutes of the morning session were read and approved.

**Reports**—The following reports were read and adopted: Temperance and Sabbath Observance, American Bible Society, Sunday School Board, and Epworth League Board.

**Resolution: President Wilson**—The following resolution was read and adopted by a standing vote:

"Resolved, that we, the Missouri Conference of the Methodist Episcopal Church, South, in Centennial Session assembled, express our appreciation of our peace-loving President Woodrow Wilson in the wise settling of the Railroad Strike."

S. P. CRESAP  
R. H. COOPER.

It was moved and carried that Brother Randolph, the pastor, be authorized to request the Railroad Company to hold the evening train to the north for the accommodation of any who may desire to leave on the same.

**Question 18**, "Who are located this year?" Brother W. D. Neale was located on the ground of secularity.

### CENTENNIAL PROGRAM

The Centennial Celebration Program was continued with addresses and poems as follows:

"The Old Time Circuit Rider," Rev. R. H. Cooper.

Poem, "Sons of the Pioneers," Prof. T. B. Smith.

Poem, "Missouri Methodist Centennial," Dr. C. C. Woods.

Poem, "Autumn," Dr. J. E. Godbey.

"Methodism and Education," Dr. P. H. Linn.

**Question 51**, "Who is elected Conference Lay Leader, and what is the report from the committee on Lay Activities?" Paul M. Culver, Grayson, Mo., was nominated and elected.

**Question 52**, "Where shall the next session of the Conference be held?" Richmond was nominated and unanimously chosen.

It was moved and carried that when we adjourn, that we adjourn to meet at 7 o'clock p. m.

Announcements were made and the Conference adjourned with the benediction by Dr. J. W. Lee.

## SIXTH DAY, MONDAY, SEPTEMBER 4, 1916

### Evening Session

Pursuant to order the Conference met at 7:00 o'clock p. m. and was called to order by Bishop Hendrix. Hymn No. 208, "I Love Thy Kingdom, Lord," was sung. Bro. W. D. King led the Conference in prayer. Hymn No. 490, "Saviour More Than Life to Me," was sung.

The Minutes of the afternoon session were read and approved.

**Reports**—The following reports were read and adopted: Board of Church Extension and Board of Missions.

### CENTENNIAL PROGRAM

The Centennial Celebration program was continued with the following addresses:

"Missouri Methodism's Gifts to the Regions Beyond," Dr. S. P. Cresap,  
"Methodism Before Wesley," Dr. J. W. Lee.

**Thanks**—The following resolution of thanks was read and adopted:

We give thanks to our graciously Heavenly Father and our Lord Jesus

Christ, who through the Holy Spirit have so wonderfully led and blessed us and our labors so manifestly in the large ingathering of souls to our churches and increase in our Sunday schools during the Centennial year.

Our special thanks are herein expressed to Rev. A. C. Johnson, the Presiding Elder, the Rev. J. D. Randolph, the pastor and the congregation and official board of our Fayette church and to Presidents Linn and Stout of our two colleges in their splendid entertainment given our Conference and their attention to our every convenience and comfort. We extend our special thanks to those who have so graciously filled the places on the program of our Centennial Session, and to the Wisdom Sisters, and all who have delighted us in song.

We sincerely appreciate the presence of Mrs. Turner McBaine, Columbia, and Mrs. W. L. Reed and Mrs. S. W. Hayne, Mexico, and their addresses in behalf of the Woman's Missionary Society.

We would also thank the banks and business men who have loaned adding machines and extended other favors to our Statistical Secretaries.

We desire also to thank Miss Mary Powell and Miss Annah L. Lee for the faithful and accurate stenographic services.

The thanks of this Conference are due C. O. Ransford, the Chairman of the Centennial Celebration Committee and also the other members of the Committee for their diligent preparations and the splendid program arranged for the Conference.

We hereby express our sincere thanks to Bishop E. R. Hendrix for his wise and brotherly leadership during the past three years he has presided over our Conference and for the assistance and encouragement he has given the churches and preachers in all their labors.

W. M. ALEXANDER,  
S. M. WILLIAMS,  
J. N. BOYD,  
C. C. GRIMES.

The Minutes of the evening session were read and approved.

Bishop Hendrix spoke briefly concerning the fine fellowship and inspiration of the Centennial Session.

**Question 53**—"Where are the preachers stationed this year?" was called, which the Bishop answered with the appointments as follows:

The Conference adjourned sine die. Bishop Hendrix pronounced the benediction.



METHODIST EPISCOPAL CHURCH SOUTH,  
Wilcox, Mo.

REV. G. T. RALSTON, PASTOR, BARNARD CIRCUIT

## APPOINTMENTS

### CHILLICOTHE DISTRICT

	Year		Year
Presiding Elder.....	W. J. Parvin 1	Humphreys Ct. G. L. Glenn, supply	1
Bogard Ct.....	C. H. Hess 2	Kingston Ct.....	J. F. Patton 2
Browning Ct. ....	W. C. Rice 2	Linneus & Purdin ..	E. L. Rutledge 3
Brunswick Sta.....	C. A. Bowles 3	Milan Sta.....	T. T. Frazier 2
Carrollton Sta.....	J. M. Boon 1	Milan Ct.....	S. B. Leatherman 1
Chillicothe Sta.....	G. F. Rixey 1	McBee Ct.....	J. S. Rooker, supply 1
Chillicothe Ct.....	M. A. West 1	Norborne Sta.....	W. B. Corder 2
DeWitt Ct.....	C. H. Newman 1	Norborne Ct.....	D. R. McBee 1
Hale Ct.....	S. J. Hawkins, supply 2	Triplett Ct.....	W. S. Rooker 1

### FAYETTE DISTRICT

	Year		Year
Presiding Elder, Chas. O. Ransford	1	Keytesville Sta.....	M. C. Davis 1
Armstrong Sta.....	J. M. Major 3	New Franklin, Clark and Cooper	
Ashland Ct.....	John E. Elmore 1	.....	J. A. Snarr 1
Clifton Hill Ct....	M. L. Shemwell 1	E. A. Jones....	Junior Preacher 1
Columbia Broadway..	C. C. Grimes 4	Prairie Hill Ct...	R. S. Cunningham 1
W. L. Halberstadt, Jr.	Preacher 2	Roanoke Ct.....	C. K. Shilling 2
Columbia: Wilkes Boulevard.....		Rocheport Ct.,.....	J. M. Monroe 1
.....	A. B. Coffman 3	Salisbury Sta.....	Ward M. Baker 3
Columbia Ct.....	B. H. Smallwood 1	Missionary to Japan, W. A. Davis	
Dalton & Asbury...	H. D. Marlin 2	District Evangelist, J. M. Major	
Fayette Sta.....	J. D. Randolph 3	Agent Superannuate Endowment	
Fayette Ct.....	Fielding Marvin 2	Fund.....	R. H. Cooper
Glasgow Sta.....	C. S. Rennison 2	President Howard-Payne College	
Higbee Ct.....	J. J. Copeland 2	.....	H. E. Stout
Huntsville Sta.....	F. R. Poage 1	President Central College .....	
Huntsville Ct., W. T. Knight, supply	1	.....	Paul H. Linn

## GALLATIN DISTRICT

Year	Year
Presiding Elder....A. C. Browning 4	Jameson Ct..... Robin Gould 1
Albany Sta.....G. C. Beery 2	Jamesport Sta.....N. F. Johnson 1
Breckenridge Sta...W. A. McKee 1	Lineville Ct.....H. E. Ryan 2
J. L. Taylor, Supernumerary	Lock Springs Ct...Wm. Rutherford 2
Clarksdale Ct....H. G. Bloomfield 1	Maysville Sta.....C. L. Uht 1
Denver Ct.....P. M. Ham 2	McFall Ct.....Thurman Bowen 4
Eagleville Ct. H. E. Cooper, supply 3	Mooresville..... J. D. Hunt 3
Edinburg Ct.....S. J. Stonger 3	New Hampton Ct...B. L. Holcomb 2
Gallatin Sta.....F. E. Mosley 1	Pattonsburg Sta...J. W. Kimbrell 3
Gallatin Ct.....J. O. Whitworth 1	Weatherby Ct.....A. P. Mathis 1

## HANNIBAL DISTRICT

Year	Year
Presiding Elder.....W. P. Wynn 3	Novelty Ct.....R. A. Mitchell 2
Canton.....C. V. Lanus 4	Palmyra Ct.....C. M. Gray 2
Florida Ct., Jno. L. Lawson, supply 1	Palmyra Sta.....O. H. Phillips 1
Hannibal: Arch St., W.M. Alexander 3	Shelbyville Sta....E. E. Bostwick 1
Hannibal: Park Church, J. N. Boyd 2	Shelbyville Ct.....W. O. Medley 1
Hunnewell Ct.....E. J. Speer 2	Superintendent North East District
Kahoka Ct.....S. O. Borland 1	Missouri Anti-saloon League,...
LaBelle Ct.....J. W. Howerton 1	.....H. D. Thompson
LaGrange Ct.....W. K. Moore 3	Professor in Vanderbilt University
Lewistown Ct.....L. R. Sparks 2	.....O. E. Brown
Monroe City Ct., R. O. Triplett	Student in North Western Univer-
supply ..... 1	sity .....Ray S. Tomlin
Monroe City Sta.....H. C. Bolen 1	Student in Yale University.....
Monticello Ct.....B. B. Harvey 1	.....L. E. Murphy
New London Ct.....T. A. Allison 1	

## MACON DISTRICT

Year	Year
Presiding Elder.....B. D. Sipple 2	LaPlata Ct.....F. A. Culmer 1
Brashear Ct.....J. T. Mitchell 1	Macon Sta.....G. B. Smith 2
Bucklin Ct.....Marion Moore 3	Macon Ct.....J. B. Lyle 1
Cairo Ct.....C. H. French 3	Madison and Leesburg.....
Callao Ct.....John Holland 1	.....H. A. Shoemaker 1
Center and Trinity, .....	Memphis Sta.....J. W. Tanquary 1
.....Hal B. Wimberly 1	Paris Ct.....W. D. King 1
Clarence Sta.....Robt. McIlvoy 1	Shelbina Sta....A. B. Culbertson 1
Downing Ct.....B. F. Leake 1	Shelbina Ct.....C. H. Werner 2
Edina and Mt. Carmel J.M. England 1	Westville and Kern..H. T. McGrew 1
Gorin Ct.....To be supplied	Student Yale University, P. P. Taylor
Kirksville Sta....W. W. Richeson 1	Student Yale University, F.C. Tucker
Lakenan Ct.....J. A. Lisenbee 1	

## MEXICO DISTRICT

Year	Year
Presiding Elder.....A. C. Johnson 1	Moberly: West Park ..... A. C. Zumbrunnen 2
Auxvasse Ct. ....C. J. Chappell 1	Moberly: North East.....J. D. Wood, supply 1
Centralia Sta.....A. C. Stormont 2	.....J. D. Wood, supply 1
E. C. Swann, Supernumerary	Mokane Ct.....W. W. Wilson 3
Centralia Ct.....B. E. Miller 2	Montgomery City Sta.....G. A. Shadwick 3
Fulton Sta.....W. L. Scarborough 2	.....G. A. Shadwick 3
Fulton Ct.....J. H. Hubbard 2	New Bloomfield Ct....E. Y. Ginn 1
Hallsville Ct.....F. P. Hanes 3	Readsville Ct.....J. W. Slade 1
McCredie Ct.... Henry Neighbors 1	Sturgeon Ct.....Ernest Jones 3
Mexico Sta.....S. W. Hayne 4	Wellsville Ct.....W. H. Ellington 1
J. H. Jackson, Supernumerary	Student at Boston University.....
Mexico Ct.....J. M. Hornback 1	..... Arthur F. Emig
Moberly: Fourth St.....	
..... C. N. Broadhurst 2	

## RICHMOND DISTRICT

Year	Year
Presiding Elder....S. M. Robinson 4	Liberty Sta.....M. H. Moore 2
Arrington.....J. L. Nickerson 2	Millville Ct.....A. E. Barrett 1
Avondale.....John Wade, supply 2	Orrick ..... D. L. Sayres 2
Cowgill.....W. Leslie Myers 1	Platte City.....W. O. G. Potter 1
Bethel.....H. I. Miller, supply 1	Plattsburg Sta.....M. F. Crowe 2
Edgerton..... D. F. Bone 1	Polo Sta.....T. P. Middleton 3
Excelsior Springs Sta., F. J. Mapel 1	Rayville Ct...P. W. Henry, supply 3
Fairmont..... G. C. Todd 2	Richmond Sta.....C. M. Aker 3
Hardin Ct.....J. J. Reed 2	Rushville Ct., E. F. Adams, supply 1
Henrietta Sta.....E. M. Capp 1	Smithville Ct.....J. A. Medley 3
Jarbolo..... W. H. Ezell 2	Turney Ct....S. A. Smart, supply 1
Kearney and Holt, .....	Weston Sta.....L. C. Maggart 1
..... Orville Blackburn 1	Waldron Ct.....M. L. McCoy 1
Lawson Sta.....G. C. Aker 1	Missionary to Japan, W. R. Weakley

## ST. CHARLES DISTRICT

Year	Year
Presiding Elder.....V. O. White 1	Defiance and McKittrick.....
Belleflower.....W. C. Russell 1	..... R. M. Hardaway 4
Center and Cross Roads.....	Elsberry and Smith Chapel.....
.....J. L. Roberts 3	.....W. N. Giddens 3
Clarksville Ct.....W. B. Rigg 1	Foristell Ct.....M. Lewis Meyer 1

	Year		Year
Jonesburg and High Hill.....		St. Charles Sta.....	F. A. Henry 2
..... J. W. Ramsey 2		Troy Sta.....	I. T. Nash 2
Ladonia Ct.....	T. H. Swearingen 1	Vandalia and Frankford.....	
Louisiana and Bowling Green....		.....	W. E. Akers 1
..... S. H. Milan 1		Warrenton and Wright City.....	
Moscow Mills Ct.....	H. L. Foster 1	.....	Vada Davis 2
New Florence Ct., D. H. Arbuthnot 1		Warrenton Ct... Geo. W. Schlueter 1	
O'Fallon and Wentzville, B.F. Cline 1		Winfield Ct... W. H. Utter, supply 2	
Silex Ct.....	J. A. Hughes 2		

## ST. JOSEPH DISTRICT

	Year		Year
Presiding Elder.....	C. B. Duncan 3	Rock Port Ct.....	Geo. T. Ralston 1
Agency Ct.....	S. E. Hoover 4	Savannah Sta.....	W. C. Cowart 2
Barnard Ct.....	W. A. Chapman 1	J. W. Keithley, Supernumerary	
Bedford and Platte, to be supplied		Skidmore Ct....	M. Dewitt, supply 3
Craig Ct. ....	Karl T. Davis 1	St. Joseph—	
Dearborn Ct.....	W. P. Hunt 1	Francis St....	Robt. E. Goodrich 2
Elmo Ct.....	Alfred Snowden 2	Gooding.....	A. B. Pendleton 1
Fairfax and Rupe's Grove.....		Hundley.....	S. M. Williams 2
..... T. M. Taylor 1		Hyde Park.....	C. I. Hoy 1
Forest City Ct., E.F. Cooley, supply 1		Olive St.....	R. F. Davis 2
Guilford and Bethel, O. E. Lockart 2		Spruce St.....	J. E. Baker 3
Hamburg Ct.....	L. M. Kirby 1	St. Joseph Ct.....	Ned Hill 1
Julian and Downs....	G. K. Vaughn 1	Supt. Children's Home Society	
Maryville Sta.....	R. C. Holliday 2	.....	J. T. McDonald
Ravenwood and Monroe.....			
..... R. M. Wetzel 1			

## TRANSFERRED

G. M. Hill to the North Arkansas Conference.

F. A. Downs, to the East Columbia Conference.

## CONDENSED MINUTES

**Question 1—Who are admitted on trial?**

Answer—John E. Elmore, Edward Andrew Jones, Perry Pritchett Taylor, H. B. Wimberly, William Lewis Meyer, George Andrew Schlueter, Jesse Elmer Baker. (7)

**Question 2—Who remain on trial?—**

Answer—Bert Lee Holcomb, Lawrence Elbert Murphy, Arthur Samuel Emig, Ned Hill, Jessie Jackson Copeland, Ray Silver Tomlin, Clifford Harry French, Frank Cornelius Tucker, Harry Lee Foster, S. J. Stonger. (10)

**Question 3—Who are discontinued?**

Answer—E. F. Dillon.

**Question 4—Who are admitted into full connection?**

Answer—Busyc Bates Harvey and Proctor Meredith Ham. (2)

**Question 5—Who are readmitted?**

Answer—None.

**Question 6—Who are received by transfer from other Conferences?**

Answer—J. W. Howerton from the North Arkansas Conference; A. B. Pendleton from the Denver Conference. (2)

**Question 7—Who are received from other Churches as local preachers?**

Answer—Clifford E. Thompson, an elder from the Congregational Church.

**Question 8—Who are received from other Churches as traveling preachers?**

Answer—Hudson Taylor McGrew, an elder from the United Brethren Church; James Andrew Hughes, an elder from the Christian Church.

**Question 9—Who are the deacons of one year?**

Answer—Fred Page Hanes, George Cleveland Todd, Robert Sidney Cunningham, William Edward Akers, Ernest Jones. (5)

**Question 10**—What traveling preachers are elected deacons?

Answer—Busyc Bates Harvey, Proctor Meredith Ham. (2)

**Question 11**—What traveling preachers are ordained deacons?

Answer—Busyc Bates Harvey, Proctor Meredith Ham. (2)

**Question 12**—What local preachers are elected deacons?

Answer—None.

**Question 13**—What local preachers are ordained deacons?

Answer—None.

**Question 14**—What traveling preachers are elected elders?

Answer—Jesse Franklin Patton, Lawrence Merrill Kirby. (2)

**Question 15**—What traveling preachers are ordained elders?

Answer—Jesse Franklin Patton, Lawrence Merrill Kirby. (2).

**Question 16**—What local preachers are elected elders?

Answer—None.

**Question 17**—What local preachers are ordained elders?

Answer—None.

**Question 18**—Who are located this year?

Answer—J. D. Tussey, W. D. Neale. (2)

**Question 19**—Who are supernumerary?

Answer—J. H. Jackson, J. W. Keithley, C. A. Shearman, E. C. Swann, J. L. Taylor. (5)

**Question 20**—Who are superannuated?

Answer—John Anderson, A. V. Bayley, H. P. Bond, H. W. Buckner, D. F. Bond, E. Carlyle, C. W. Collett, H. I. Cobb, R. M. Dameron, J. O. Edmonston, S. W. Emory, T. B. Farry, J. S. Frazier, J. P. Godbey, M. L. Gray, C. W. Herley, J. D. Houston, R. W. Howerton, W. B. Lewellyn, W. C. Maggart, N. F. Matthews, J. A. Mumpower, G. W. Nollner, T. Penn, T. G. Petree, E. W. Reynolds, J. S. Rooker, D. R. Shackelford, L. P. Siceloff, J. S. Smith, J. L. Weatherford, Robert White. (32)

**Question 21**—What preachers have died during the past year?

Answer—T. R. Kendall, J. H. Pritchett, W. B. Wheeler, B. P. Hawkins. (4)

**Question 22**—Are all the preachers blameless in their life and official administration?

Answer—Their names were called over, one by one, and their charac-

ters examined and passed, except F. W. Grampp, an undergraduate, who surrendered his credentials and withdrew from the ministry and membership of the Church.

**Question 23**—What is the number of local preachers and members in the several circuits, stations, and missions of the Conference?

Answer—Local preachers 94; Members 52091.

**Question 24**—How many have been licensed to preach during the year, and have their names and addresses been furnished to the Department of Ministerial Supply and Training?

Answer—No report.

**Question 25**—How many candidates for the ministry are there, and have their names and addresses been furnished to the Department of Ministerial Supply and Training?

Answer—No report.

**Question 26**—How many infants have been baptized during the year?

Answer—300.

**Question 27**—How many adults have been baptized during the year?

Answer—2,728.

**Question 28**—What is the number of Epworth Leagues?

Answer—144.

**Question 29**—What is the number of Epworth League members?

Answer—5,642.

**Question 30**—What is the number of Sunday schools?

Answer—403.

**Question 31**—What is the number of Sunday school officers and teachers?

Answer—3,933.

**Question 32**—What is the number of Sunday school scholars enrolled during the Conference year?

Answer—44,571.

**Question 33**—What amount was assessed by the last Conference for the superannuated preachers, and the widows and orphans of preachers?

Answer—\$9,677.00.

**Question 34**—What has been collected on the foregoing account, and how has it been applied?

Answer—\$8,245.00.

**Question 35**—What has been contributed for missions?

Answer—Foreign, \$10,661.00; Home and Conference, \$13,646.00.

**Question 36**—What has been contributed for Church Extension?

Answer—\$5,557.00.

**Question 37**—What has been contributed for Education?

Answer—\$4,840.00.

**Question 38**—What has been contributed for the American Bible Society?

Answer—\$334.00.

**Question 39**—What has been contributed for the support of presiding elders and preachers in charge?

Answer—Presiding Elders, \$16,639; Preachers in Charge, \$142,543.

**Question 40**—What has been the support of Bishops?

Answer—\$1,840.00.

**Question 41**—What is the number of societies, and of houses of worship owned by them?

Number of Societies, 442 3-4; Number of Houses of Worship, 430 1-4.

**Question 42**—What is the value of houses of worship, and what is the amount of indebtedness thereon?

Answer—Value, \$1,686,205.00; Indebtedness, \$44,198.00.

**Question 43**—What is the number of pastoral charges, and of parsonages owned by them?

Answer—Pastoral Charges, 177; Number of Parsonages, 148.

**Question 44**—What is the value of parsonages, and what is the amount of indebtedness thereon?

Answer—Value, \$305,550.00; Indebtedness, \$7,885.00.

**Question 45**—What is the number of districts, and of district parsonages?

Answer—Number of Districts, 9; Number of District Parsonages, 4.

**Question 46**—What is the value of district parsonages, and what is the amount of indebtedness thereon?

Answer—No report.

**Question 47**—What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage?

**Answer**—Number of Churches Damaged, 10; Amount of Damage, \$4,457.00.

**Question 48**—What are the insurance statistics?

**Answer**—Insurance Carried, \$994,534.00; Losses Sustained, \$——; Premiums Paid, \$4,673.00; Collections on Losses, \$2,280.00.

**Question 49**—What are the educational statistics?

**Answer**—

Name of Institution	Value of Property	Endowment	Professors	Pupils
Central College .....	\$290,000	\$280,000	13	252
Central College for Women.....	101,500	72,000	20	129
Howard-Payne College .....	132,500	23,400	20	204

**Question 50**—How many copies of the General organ and of the Conference organ are taken?

**Answer**—General Organ, 259; Conference Organ, 2,809.

**Question 51**—Who is elected Conference Lay Leader, and what is the report from the Committee on Lay Activities?

**Answer**—P. M. Culver, Grayson, Missouri.

**Question 52**—Where shall the next session of the Conference be held?

**Answer**—Richmond, Missouri.

**Question 53**—Where are the preachers stationed this year?

**Answer**—See the Appointments.

# **REPORTS**

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REPORT OF THE BOARD OF MISSIONS

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The Board of Missions of the Missouri Conference presents its report to you with the prayerful hope that you will give earnest consideration to its recommendations and policies.

Your Board would express their appreciation of the wise counsel and detailed discussion of Mission Finances by Dr. W. W. Pinson, General Secretary of the Board of Missions of our church.

Your Board would recommend for your adoption the following policies for the ensuing conference year:—

First. The urgency for raising the assessment for missions in full cannot be too earnestly stressed. The assessment represents the minimum needed for the mere maintenance of the work of the Board. Let the seriousness of a deficit in the Missionary assessment be recognized, since such a deficit means curtailment of Missionary activities in both the conference and connectional fields. Your Board would again emphasize the importance of early collections and repeat that early transmission of funds to the Board is equivalent to an increase of the available funds of the Boards.

Second. We would urge upon our pastors and presiding elders the necessity of having as many of our churches as possible undertake liberal missionary specials. The payment of the assessment means that we are only giving twenty cents per capita for the world's evangelization. We are glad to report that the Missouri Conference has contributed during the past Conference year to more than forty specials, totaling more than \$2023.00. The largest gifts were from individuals, one amounting to \$600.00, another to \$500.00. (See exhibit A)

Third. We commend the Missouri State Epworth League which meets at Pertle Springs for its Missionary zeal and rejoice in the spiritual force that emanates from it. That it has raised \$1500.00 on the special collection for Africa is evidenced that this is not mere superficial emotion. We pray for the success of its greater plans and endorse its work in this field.

Fourth. Your Board are glad to renew their expression of gratification that the Sunday Schools of Southern Methodism are providing a special fund for maintaining our work in China. We rejoice in any work which the Sunday Schools of the Missouri Conference are doing towards furthering our great work in China. We record with peculiar satisfaction that every one of our Missionaries in China is a "living link" between China and some special home group.

Fifth. Your Board would renew its earnest emphasis of the "Every member canvass," as not only the disciplinary law, but the most effective financial plan for our churches. We would urge that none of our Leaders, Presiding Elders, Pastors, or Laymen, be satisfied until all our churches adopt this plan.

Sixth. The Board requests the Bishop to appoint Rev. A. C. Johnson as conference Missionary Secretary without salary. It is a matter of deep regret that the finances of the Board will not yet warrant the employment of a man giving his entire time to this work.

Seventh. Your Board would ask the Conference to join with them in fulfilling our Missionary privilege, the making of our Missionary enterprises a matter of earnest, and constant intercessory prayer. We would especially urge the universal observance of the week of prayer, which by action of the Board, is now fixed as the week just preceding Easter Sunday.

Eighth. Your Board considered a joint communication from the Board of Missions and the Sunday School Board regarding the question of the the Sunday School Missionary offering. The communication disclosed the fact that in many cases the law of the church is not being observed, either in the direction given the Sunday School offerings, or in the reporting of the same. In consequence, the General Board of Missions is being deprived of more than \$100,000.00 annually of funds which have been raised under the discipline for its uses. In consequence, too, the legitimate income of the Sunday School Board is seriously affected. We would recommend that hereafter in every case the Sunday School offering be applied either as a Missionary Special or as a surplus on the assessment since it cannot lawfully be pro-rated in the distribution of the budget.

Ninth. The second annual report of the Medial Laboratory of the Missouri foundation was referred to your Board. Your Board would emphasize the value of this endeavor to carry the benefits of Medical Science to the homes of the sick, thus often making the hospital unnecessary, and we pray the blessing of God on the attempt to establish such an institution in St. Joseph and hope that such success may crown the efforts that like institutions may be established in other cities of the state.

Tenth. The Board desires very earnestly to be of the largest service possible to the Missouri Conference. In consequence of which a committee on Missionary Education has been appointed composed of Dr. O. E. Brown, Dr. F. F. Stephens and Rev. A. C. Johnson. It shall be the duty of this committee to familiarize itself with the work being done in each charge and through the pastor and Missionary Committee of each charge to suggest such plans and call to mind such literature which will be most help-

ful in creating a missionary conscience, and inspiring greater missionary giving. To this end we would urge upon Presiding Elders and Pastors their co-operation in this work.

Eleventh. A committee on social service has also been appointed. This committee is composed of Rev. C. S. Rennison, Rev. F. E. Mosley, Dean F. B. Mumford, P. M. Culver and Mrs. Turner McBaine. This committee will give especial attention to the rural problem of our Missouri Conference.

Your Board recommends the following assessments for the conference year 1916-1917.

Home and Conference Missions	-	-	\$17,000.00
Foreign Missions	-	-	13,100.00

REV. C. C. GRIMES, President  
REV. J. N. BOYD, Secretary

## EXHIBIT A

## Specials Received From the Missouri Conference Since Last Session—1915

## 1915

Sept. 13	Mrs. H. P. Overton	-	Nebraska City, Neb., Japan	\$ 40.00
Sept. 22	Epworth League	-	Shelbina, Congo	- 5.00
Oct. 4	H. A. Tomlin	- -	Purdin, Emergency Fund	- 10.00
	H. G. Johnson	- -	Purdin, Emergency Fund	- 10.00
	A. S. Johnson	- -	Purdin, Emergency Fund	- 25.00
Oct. 9	Epworth League	-	Mokane, Congo	- 5.00
	Epworth League	-	Norborne, Congo	- 33.45
	Epworth League	-	Cedar City, Congo	- 15.00
Nov. 4	Sunday School	-	Salisbury, Congo Fund	- 19.00
	A friend	- -	Taylor, China, Japan, Korea Africa, Brazil and Cuba	200.00
8	R. A. Shoemaker	- -	Plattsburg, Emergency Fund	25.00
12	Epworth Leagues, Mo. State	- -	Columbia, Congo	- 35.00
22	Wm. Rutherford	- -	Lock Springs, Congo	- 5.00
	L. F. Rollins	- -	Smithville, Emergency Fund	10.00
	Wm. Rutherford	- -	Lock Springs, Japan	- 5.00
24	S. S. Connett	- -	St. Joseph, Emergency Fund	1.00
29	Mrs. E. Aiken	- -	Louisiana, Japan	- 50.00
	O. M. Switzer	- -	Bucklin, Japan Fund	- 10.00
Dec. 2	Sunday School	- -	Paradise, Japan	- 12.50
6	L. L. Waters	- -	Portland, Japan Fund	- 10.00
18	S. P. Cresap	- -	Nebraska City, China	200.00
	B. Marvin Harris	- -	Paynesville, Korea	- 500.00
31	Mrs. and Mr. L. E. Pursell	- -	Nebraska City, Korea Fund	75.00
	Mrs. Virginia Diddle	- -	Cowgill, Korea Fund	- 10.00
	Sunday School	- -	Lebanon, Korea	- 6.25
				<hr/> \$1317.20

**1916**

Jan. 31	F. J. Boehmer	-	Jonesburg, Japan	-	\$15.50
Feb. 18	C. R. Biswell	- -	Fayette, Secretaries direction		125.00
Apr. 14	Sunday School, Lebanon		Fayette, Korea	- -	6.25
	21 Mrs. H. P. Overton and Mrs. Pursell	-	Nebr. City, Neb., Japan	-	10.00
May 5	Sam'l Sharpe, Trustee Nichols Fund	-	Mont. City, China	-	38.95
	9 Epworth League	-	Fairfax, Congo	- -	5.75
	31 Epworth League	-	Sparta, Congo	- -	10.00
June 3	S. P. Cresap	- -	Nebr. City, China	-	250.00
	8 Epworth League	-	Bucklin, Congo	- -	10.00
	Wm. Dyer	- -	Jonesburg, Japan	- -	7.50
	15 Epworth League	-	Lakenan, Congo	- -	7.50
	21 Sunday School	-	Fulton, China	- -	30.00
July 3	Epworth League	-	Center, China	- -	25.00
	24 S. P. Cresap	- -	Nebr. City, China	-	100.00
Aug. 24	Epworth League	-	Santa Fe, Congo	- -	15.00
	25 S. P. Cresap	- -	Nebr. City, China	- -	50.00
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					\$2,023.65

Nashville, Aug. 30, 1916.

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### REPORT OF THE CHURCH EXTENSION BOARD

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In this, our Centennial year, your Board is happy to report that churches and parsonages are being built, bought and repaired throughout the bounds of our Conference which indicates a splendid interest upon the part of our people in the cause of our Christ and His Kingdom.

But we are sorry to have to report our inability to grant more than about fifty per cent of the requests for help in these worthy enterprises, because of the greatly increased demands over those of last year, and a falling off in our income from our Conference assessments.

This emphasizes the necessity for a closer watch over the collections for this important and growing department of our church by the pastors.

We are happy to note in the report of our great General Secretary, Dr. W. F. McMurtry, that this building activity and increased demand for aid is not confined to any one conference, but that it is general throughout our great church.

We are also happy to gather from his report that while the demands for help in the splendid building enterprises throughout our great church are greatly increasing, that the financial ability of our Central and Conference Boards are also rapidly increasing.

The total receipts for the year ending March 31, 1915, reached the magnificent sum of \$571,107.79, giving an increase over the preceding year of \$175,308.81.

We express our gratitude for the great Central Home of our parent Board, provided by our honored General Secretary, a house magnificent, in Louisville, Kentucky, and that in the presence of representatives from thirty-five of our Annual Conferences, together with Bishops and other celebrities of the church, this splendid house was dedicated absolutely free of debt.

We are also indebted to Dr. McMurry for the loose leaf Secretary's Book, now in the hands of our Conference Secretary, which gives him ready and accurate reference to any loan or gift made in the bounds of our Conference from the beginning, as well as for his undertaking to prepare other books of record, not yet completed.

Also for the creation and distribution of a splendid Church Extension literature for the education and edification of our people on that worthy subject.

We most thoroughly endorse our General Secretary in his move to establish a department of church and parsonage architecture for our church, in connection with the parent Board of Church Extension, which is a sore need of long standing. Also a department of insurance for the property of our church.

We regret the losses some of our churches have sustained during the year from lack of being insured, and we hereby urge our pastors immediately to look into this matter, and to see that proper insurance is carried on all the property of our church in the bounds of their respective charges.

We regret to have to notice the unlawful and willful discrimination against the collection for Church Extension this year, upon the part of some of our churches. Such an attitude upon the part of a Methodist church against any authorized collection by the Conference, is truly ungrateful if not anarchistic and revolutionary in its tendency and of course can only do harm to all concerned. We beg those churches to stop and consider the cost, and we are sure that they will travel that way no further.

We indorse the movement by the Conferences of Missouri to co-operate with the local congregation to provide a suitable house to take better care of the Methodist students attending the State University at Columbia.

We recommend that the pastors see to it that their people be modest in their requests for aid in their building enterprises and that they are informed as to our limitations to help them; that there be no hard feelings upon the part of any one.

Our Board has decreed that its Secretary, Rev. W. L. Scarborough, shall represent its interests at all the District Conferences of our Conference next year, and the several Presiding Elders are hereby requested to give him a place on their programs and to send him a copy in due time that he may know his day and hour to speak; that he may save all possible time in traveling.

Let the pastors be diligent in gleaning their fields for information of any who may be induced to invest their money in the annuities or other investments in our loan department, reporting the same to our General Secretary, Dr. W. F. McMurry, of Louisville, Kentucky, or to the Conference Secretary, W. L. Scarborough, and thus help to accomplish the laudable ambition to reach the million dollar mark in that department, by the time our next General Conference shall meet in 1918.

Respectfully submitted,

G. B. SMITH  
SAMUEL M. WILLIAMS  
M. F. CROWE

#### Annual Settlement of the Treasurer of the Church Extension Board at the Close of Conference at Fayette, Sept. 1, 1916

Balance on hand at last settlement	-	-	-	-	\$284.72
Received on 1914-1915 assessment after Conference	-	-	-	-	41.06
Received from Conference Teller	-	-	-	-	5268.95
Donation to Craig Parsonage Unpaid	-	-	-	-	200.00
Interest	-	-	-	-	5.80
Amount returned by Treasurer, Go-Forward Campaign Committee.	-	-	-	-	35.18
					<hr/>
					\$5835.71

#### Credits

Remitted—General Board	-	-	-	-	2655.00
Paid Cairo	-	-	-	-	150.00
Go Forward Campaign Expenses	-	-	-	-	50.00

Boards Share of Conference Speakers expenses 1915	-	10.00
Mid-Year Expenses	- - - - -	9.25
Expenses of Conference Representatives to Louisville Conference		60.00
Wisdom Sisters, expenses	- - - - -	8.00
To J. A. Medley as Conference Teller	- - -	26.34
		<u>\$2968.59</u>

### Grants for 1915 Donated

The following applications for aid were made and grants as follows:

	Asked	Grant	
Spruce St.	\$500.00	\$250.00	
Paynesville	450.00	300.00	
Cairo	300.00	300.00	
East Center	150.00	000.00	
Richmond	1500.00	600.00	
Thompson Chapel	400.00	200.00	
Montgomery	1000.00	400.00	
Laplata	150.00	000.00	
Excelsior Springs Parsonage	500.00	250.00	
Kingston Parsonage	150.00	100.00	
Guilford Parsonage	250.00	125.00	
Richmond Dist. Parsonage	400.00	000.00	
	<u>\$5750.00</u>	<u>\$2525.00</u>	
			\$2968.59
			<u>2525.00</u>
Total	- - -		\$5493.59
Balance on hand		\$342.12	

### REPORT OF THE BOARD OF EDUCATION

Your Conference Board of Education submits the following Report:

We have a peculiar joy in reminding the Conference again of the tremendous significance of the time and place of our meeting. It is the Centennial Year of Missouri Methodism. We are met under the shadow of the

two splendid institutions of learning that have most influenced the life of our Conference. We are impressed again with the wonderful growth of our educational work and its close and vital connection with the coming of the Master's Kingdom. The church and her schools have gone hand in hand. And we believe this same vital relationship is essential to the progress of the Kingdom in the future.

#### OUR SCHOOLS

##### Central College

We feel that it should be a matter of particular pleasure to the Conference, meeting in its Centennial Session on the campus of this honored institution, to note the following most significant facts taken from President Linn's Report: "As President of Central College it gives me pleasure to state that the year just closing has been the most successful in the history of the institution. Our enrollment for the year reaches the total of 252, of whom only 41 were Academy Students, giving us a total college enrollment of 211, which is the largest college attendance in the history of the institution. I am pleased to inform you that the Freshman class for the year numbered 74 students, which is the largest Freshman class in the History of the Institution. The Senior class also holds the record in numbers.

In financial matters there is also reason for congratulation. At the time of our application for the Rockefeller donation, our net endowment was less than \$190,000.00. In spite of the fact that during the present administration we have had to take care of about \$75,000.00 of overdrafts, the report of our Treasurer shows that on April there was a net endowment of \$273,893.88, and since April 1 this has been materially increased.

We desire to call your attention to the very noble benefaction received by the College through the will of the late Mrs. Kate Wells. So far as we are able to discover this is the largest gift left to the college by will."

We desire to express the confidence of the Board in the able and constructive administration of Dr. Paul H. Linn as President, and commend this our great college to our church and people as worthy of our support, as deserving of our prayers, and the consecration of our means, and as a favored place for the education of our sons and daughters.

##### Howard-Payne College

The report of President H. E. Stout shows that the past year was one

of the very best in the entire history of this splendid institution. He says "We report progress in all departments. The finances of the institution are in good condition, the attendance has been most satisfactory, and the possibilities for the future were never more encouraging." The helpful religious influence of Howard-Payne College on the lives of its students commends the College to the parents of our conference who have daughters to educate.

### Pertle Springs

While President Stout was before your Board he asked the privilege of saying a word with reference to the Epworth League Work of the state, and especially concerning the State Conference at Pertle Springs, of which he is now president. He voiced the sentiment of the Board in saying that the Pertle Springs Conference is one of the most powerful religious meetings for young people held annually in our state. He proposed that one day be set aside during the Conference next summer for presenting the cause of our church schools in the form of an educational pageant. Realizing that our schools cannot be too strongly commended to our young people, we heartily endorse the suggestion, and we pledge the support of our Board to this movement, which we believe will connect more closely the religious work of our young people with the cause of Christian Education.

### Central College for Women

The record of the 47th year of the History of Central College for Women, which the commencement of 1916 brought to a close, is one of adherence to high ideals, of successful achievements and of a steady purpose to press toward new goals of educational accomplishment.

Pending the completion of the \$200,000.00 endowment, Central College for women has accepted classification as a Junior College.

A committee from the University of Missouri visited the school, and expressed themselves as much pleased with the plant, equipment, organization, faculty, student body, and atmosphere of the college, and granted the classification requested after the first visit, and without delay.

This temporary adjustment to present conditions does not alter the ultimate standard to which the college, relying upon the support of Missouri Methodism, is pledged. The work of securing the \$200,000.00 endowment is still an important factor in the present policy of the institution, and will be continued with unremitting zeal until the amount is secured.

The department of Education, as provided by the State Board, has been added to the curricula, and the student graduating from the Junior College, with the required work in Education, will be granted a Three Years' State Certificate.

The outlook for the year 1916-17 is very encouraging. A large per cent of the former students will return, and the enrollment of a splendid class of new pupils assures a large attendance and a very successful year's work."

### St. Charles College

The Commission appointed last year to look into the matter of the equity of the church in the St. Charles College property, reports that very satisfactory progress has been made. However, as the matter has not been fully adjusted, we recommend that the commission, composed of Dr. Paul H. Linn and Judge A. W. Walker, be continued, and that they be given plenary powers to act for the church in looking after whatever rights the church may have in this property.

### Student Work at Columbia

The report of the permanent commission in charge of the student work at Columbia, which was placed in the hands of all the pastors some time ago, was carefully considered by your board. Rev. C. C. Grimes, pastor of our church at Columbia, and Rev. W. L. Halberstadt, pastor appointed to look after Methodist students in the University of Missouri, were also before the Board and gave detailed reports of the work.

It was brought out that the more than 1000 Methodist young men and women in the University, create the need for a type of church work in Columbia that we are as yet unprepared to do. An adequate church building suitable for religious, educational, and social purposes is now an immediate need, if our church is to give proper care to the young people going from our Methodist homes to the University.

We therefore recommend that this Conference go on record as being in perfect sympathy with this enterprise and that the permanent commission, elected to look after this work, be empowered to take such steps as are necessary to secure funds for carrying out this plan. It is understood, however, that this work shall be done in such a way as not to embarrass our church schools either in the matter of securing students or endowment funds. We recommend the appropriation of \$500.00 for the support of student work at Columbia next year.

### **Southern Methodist University**

It is very gratifying to note the splendid auspices under which this University was opened last fall. Among the great American schools it holds the record for attendance during its first year. The total attendance was 965. According to the action of the General Conference, our Conference has a direct interest in this institution. It is hoped that as the years go by, more and more of the graduates of our church schools will avail themselves of the advantages which this promising institution offers.

Your Board recommends the approval of the election of Rev. C. C. Grimes as a member of the Board of Trustees of Southern Methodist University.

### **Preachers' Institute**

We commend the Preachers' Institute to the members of our Conference. It is an opportunity which none of our preachers can well afford to neglect. It has been a source of strong intellectual and religious stimulus. We urge our preachers to observe the Sunday known as Institute Sunday by attending the Institute. Your Board recommends the appropriation of \$300.00 to meet the expenses of the Institute next year.

We recommend the election of Rev. S. W. Hayne to take the place on the Institute Committee, made vacant by the transfer of Dr. J. C. Handy.

### **Correspondence School**

Realizing the value of the Correspondence School of our Church to our Conference undergraduates, we recommend that it be adopted as a rule of this Conference that all undergraduates be urged to take their conference course of study in the Correspondence School. And it is provided that in cases where undergraduates are unable to meet the fees of this course, that upon the recommendation of the Presiding Elder, the Conference Board of Education will bear the expense wholly or in part.

### **Recommendations**

The following members of the conference are recommended for appointments to schools:

Dr. Paul H. Linn, President of Central College.

Rev. H. E. Stout, President of Howard-Payne College.

Dr. O. E. Brown, Professor in Vanderbilt University.

### Students

F. C. Tucker to Yale.  
 Perry S. Taylor to Yale.  
 R. S. Tomlin to Northwestern University.  
 A. S. Emig to Boston School of Theology.  
 L. E. Murphy to Yale.

Your Board recommends the appointment of Rev. B. D. Sipple as Conference Secretary of Education.

### Curators

The following are recommended for election as curators of our colleges:

Central College—C. M. Hay, S. W. Hayne.  
 Howard-Payne College—W. P. Wynn, Paul M. Culver, C. E. Burford.  
 Central College for Women—C. B. Duncan, F. Lee Wallace.

### Financial Statement

#### Receipts

Balance from last year	-	-	-	-	\$ 531.64
Received from Conference Teller	-	-	-	-	4614.30
					<hr/>
					\$5145.94

#### Disbursements

To W. L. Halberstadt	-	-	-	-	-	\$ 500.00
C. B. Duncan	-	-	-	-	-	14.82
B. D. Sipple, expenses	-	-	-	-	-	20.00
W. M. Alexander, expenses	-	-	-	-	-	46.00
J. A. Medley, commission on collections				-	-	23.00
General Board of Education		-	-	-		1643.00
Central College, Fayette	-	-	-	-		2000.00
Howard-Payne College	-	-	-	-	-	300.00
Central College for Women	-	-	-	-	-	300.00
Cash balance on hand	-	-	-	-	-	299.12
						<hr/>
Total	-	-	-	-	-	\$5145.94

We respectfully call the attention of the pastors to the fact that the

collections for the work of education are often discriminated against. The General Minutes of our church show a large percentage of difference in the amount paid on assessments for church extension and education. And this difference is to the disadvantage of education. We earnestly urge our pastors to pro-rate this assessment with all the others, that the work of education may receive a just share.

Conference Commission on Student Work at Columbia—Rev. W. M. Alexander, Dr. F. F. Stephens.

JOHN ANDERSON, President  
W. M. ALEXANDER, Secretary

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### REPORT OF THE BOARD OF MINISTERIAL EDUCATION

At the session of the Missouri Annual Conference held in Glasgow in 1875 an educational meeting was held and subscriptions for Ministerial Education taken. For about six successive years this was repeated until a substantial fund was created. Very little has been added to the fund since that time. Up to about the year 1900 no interest was required. Losses were reducing the total, so that your Board ordered a small interest, after two years of free use of the money. Since that time the fund has grown slowly.

Owing to the fact that now, even more than in the past, preachers are coming from homes of small financial incomes, the fund is inadequate to the needs of our young preachers. Connect this with another fact, the added expense of living, and the unwillingness of our people to pay more than a meager living to a young preacher, and we have a burden heavy to be borne by our college men.

It may not be wise to give a stated sum to men who prove their worth by a good record up to graduation, but it is certain that this Board should be able to loan sufficient money on easy terms to these men. Some of our most talented young men are forced to the work of making money for a period of years to pay debts instead of adjusting themselves to the work of soul saving. They thus acquire the ability for making money. Some never return to the ministry.

The Conference, without solicitation from your Board, passed the following resolution one year ago, with the result that collections have been increased by some \$375.00. The Board will need a like sum during the

coming school year. "Resolved that in view of the fact that one-half of the notes due this Board are of long standing, that the Secretary of the Board be instructed to collect all notes over due, and report the result at the next session of this Conference." This will be the rule of the Board.

#### Receipts During the Year August 30, 1915, to August 30, 1916

Amount on hand Aug. 30, 1915	-	-	-	-	\$ 2.07
To amount from payment on notes	-	-	-	-	577.31
To amount borrowed from Bank	-	-	-	-	150.00
Total Receipts	-	-	-	-	\$729.38

#### Disbursements

By loans to nine students, fourteen secured notes	-	-	-	-	\$505.00
By payment on borrowed money	-	-	-	-	120.50
By payment of overdraft	-	-	-	-	25.00
By amount paid Treasurer covering erroneous deposit	-	-	-	-	25.00
By amount of expenses	-	-	-	-	5.00
Cash in Bank Aug. 30, 1916	-	-	-	-	48.88
Total	-	-	-	-	\$729.38

Judge A. W. Walker, for many years treasurer of your Board, resigns because of added professional duties, and we recommend the election of Mr. L. W. Jacobs to fill the vacancy.

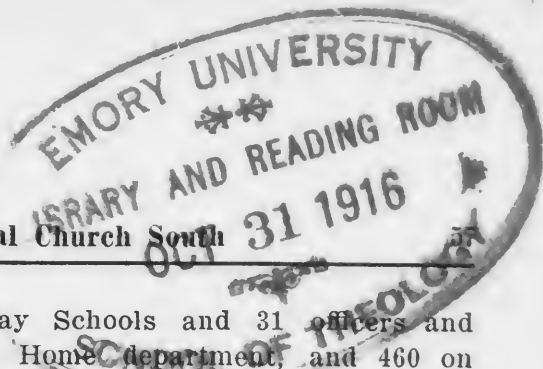
Committee to pass on loans, President P. H. Linn, J. D. Randolph and T. Berry Smith, LL. D.

A. B. CULBERTSON, President  
B. D. SIPPLE, Secretary

#### REPORT OF SUNDAY SCHOOL BOARD

Dear Fathers and Brethren:

To this one hundredth Conference we are gratified to submit a report of advancement and encouragement. Every department of Sunday School work is advancing throughout our connection. Our own statistics show an



increase for the Conference of nine Sunday Schools and 31 officers and teachers, 2722 enrolled members, 1674 in Home department, and 460 on cradle roll. These statistics are not altogether reliable because there is no uniform method of reporting.

### Statistics

The statistics for the whole church for the last year are as follows: Number of schools, 17,117, an increase of 249; number of officers and teachers, 146,230, an increase of 5,655; number of pupils, 1,700,969, an increase of 116,135. Total increase over preceding year 121,790. The present Sunday School enrollment is 1,847,109. Total gain for 1914-15 was 217,509. At this rate of growth, the goal of 300,000 increase during the quadrennium will be exceeded by more than one-third. There were received into the church 79,505 Sunday School pupils last year, an increase of 13,660 over 1914.

### Literature

The circulation of our literature is now 2,202,622 copies. The net gain in circulation is 113,047. Dr. E. B. Chappell, our Sunday School editor says "This is the largest increase for any single year of our history." There is special demand at this time that our literature be exclusively used in all our Sunday Schools.

### Missions

Dr. W. W. Pinson appeared before us and called attention to the apparent mis-direction of moneys raised for missions in our Sunday Schools. The Sunday Schools are credited with \$150,383.62 paid on missionary assessments, and \$55,323.85 on specials, a total of \$205,707.47. Another evidence of the efficiency of our Sunday Schools. From his statement, made also to you, it is apparent that greater care and justice should be shown in directing Sunday School Missionary Money.

### Children's Day Fund

In the connection the offerings for Children's Day Fund aggregate \$137,165.62, an increase of \$4,855.76. Our own Conference shows an increase for this year. We should have an adequate fund to supply our needs. We urge the observance of the fourth Sunday in April, or as near thereto as practicable, as Children's Day and that the offering be forwarded at once to our Conference Teller. We will furnish free of cost the programs for this day.

### Wesley Bible Classes

The past year has been the most successful period in the history of our Wesley Bible Class Work. Two thousand classes, with an approximate membership of sixty thousand, enrolled during the year. There are now eight thousand Wesley classes, five thousand five hundred and thirty adults, one thousand and forty senior, and one thousand four hundred and thirty intermediate—with a membership of more than two hundred thousand.

Our Conference is far behind in this great movement. Wesley Bible Classes should be organized in all our Sunday Schools, for the development of Christian character, training in Christian Service, fellowship, and mutual helpfulness. Well does our efficient superintendent of this department, Dr. C. D. Bulla say: "These classes are closely related to our church, and their loyalty counteracts the tendency toward that class independence which has embarrassed other denominations. This commends the movement to our readers."

### Our Workers

We should know and keep in touch with our workers: Dr. E. B. Chappell, Dr. C. D. Bulla, Rev. J. W. Shackford, are known to and appreciated by our entire connection, and we welcome to this goodly company the new superintendent of elementary work, Mrs. M. E. Kennedy, and our divisional secretary, C. J. Nugent.

### Chair of Pedagogy

We are glad to be reassured of the intactness and safe investment of the fund raised in past years for an endowment of a Chair of Religious Pedagogy and Sunday School Methods. This fund is now over \$52,000.00. Dr. I. L. Holt of Southern Methodist University appeared before us with a proposition for a special day for this interest. We are in hearty sympathy with the principle, but defer at this time any special action, advising that our Sunday Schools co-operate in any plans proposed by our General Board.

### Special Days

Besides Children's Day already mentioned, and Missionary Day, a part of our organic law, we would call your special attention to the following days: Rally Day, third Sunday in October; College Day, fourth Sunday in March; Decision and Vocation Day, the Sunday preceding Easter. Pro-

grams and facilities for proper observance of these days may be had of the Sunday School Supply department of our Publishing House.

### District Organization

District organization was made during the past year in all districts of our Conference, and as far as practicable these same officers will be continued this year.

### District Institutes

The Board has planned a District Institute to be held in each District this year. To this end, the Board pledges the means and such expert Sunday School workers as can be secured.

### Advancement of Our Work

Our great church is responding to the demands for advancement in this all Sunday School work. The outlook is indeed encouraging. The divisional secretaries are at work and many conferences have Field Secretaries. Where these Conference Field Secretaries are at work, the work shows from fifty to one hundred per cent better results than in the Conferences without this arm of service.

Be it resolved that it is the conviction of this conference that we should provide a Conference Sunday School Field Secretary and a method by which he is to be supported.

We recommend S. G. Wells in place of N. A. Hillyard as a member of the Board.

E. E. BOSTWICK, President  
WARD M. BAKER, Secretary

## MISSOURI CONFERENCE SUNDAY SCHOOL BOARD

### Treasurer's Report

#### Receipts

Balance in Treasury Sept. 6-15	-	-	-	\$420.00
Received from Teller Oct. 16	-	-	-	34.12

## Minutes of the Missouri Annual Conference

Refunded by C. B. Duncan from Go-Forward fund	-	35.18
Special from Huntsville	- - -	12.80
Children's Day offering	- - -	771.69
Total	- - -	\$1273.80

### Disbursements

To Professor Tate's expense Sept., 1915	- -	\$ 15.00
To C. J. Nugent's Itinerancy	- - -	25.35
To Teller, per cent by order of the Conference	-	3.60
To T. M. Taylor, incidentals	- - -	12.80
To Ward M. Baker, incidentals	- - -	14.78
To L. C. Maggart, incidentals	- - -	4.00
To E. E. Bostwick, incidentals	- - -	18.91
To C. B. Duncan Go-Forward campaign	- -	50.00
Delegates to Go-Forward conference, St. Louis	-	59.80
To Publishing House for Children's Day Programs	-	44.78
To Teller, per cent Sept. 16, by order of the Conference		3.85
To General Board 50 per cent Children's Day Offering		385.85
		<hr/>
Balance	- - -	\$635.08

T. M. TAYLOR, Treasurer

## REPORT OF THE EPWORTH LEAGUE BOARD

Your Board makes the following report and recommendations:

### 1—The General Epworth League Report

The outstanding features of the year's history in the Epworth League is the series of summer conferences just completed. Under authority of the discipline, there are large organizations of Epworth Leagues operating in all our annual Conferences, except a few of the Western Conferences. There is in these Conference power and enthusiasm with which to do an immense amount of work in the Kingdom of God, if only they are wisely directed. The presence of our Presiding Elders and pastors, giving prayer and sympathetic counsel is greatly needed and it must be confessed, sparingly given.

The new financial plan for the support of the Epworth League has

worked well. Last year the Board was able to discharge \$2509.11 of an old debt, beside meeting all necessary current expenses. The duty of collecting the chapter member fees, the missionary offerings, and the Anniversary Day offerings, has been by the act of the the Board committed to the Treasurers of the Epworth League Conferences.

The Leagues contributed for missions the sum of \$37,067.37 last year, of which \$10,996.37 was on the assessments and \$19,072.00 on specials. For other objects, including the Anniversary Day offering, \$7,013.02 was contributed, making a total for the year, \$100,979.39. The amount contributed for the African Special exceeded \$10,000.00 and sufficed for the budget of the Congo mission. The Board has again committed to the Epworth Leagues the responsibility of supporting the Congo Missions which has from the beginning been sustained by the Leagues and manned by the Epworth Leagues.

For some years the week preceding Easter has been observed by our young people in association with those of world-wide Methodism as fellowship week. The practice of carrying on evangelistic campaigns that are brought to a culmination at this period, coincides with an established usage in the Epworth Leagues.

Since Anniversary Day, the second Sunday in May, has recognition in the discipline, we may more confidently commend it to our pastors and urge that it be observed not only where there are Leagues, but where its celebration may become the means of interesting the young people in the organization of a Epworth League Chapter.

The monthly issue of the Epworth Era is now 22,000. On Epworth Era night, January 14, a concerted effort will be made to bring the circulation up to 30,000. This will more than put the Era on a paying basis. Sold in club lists of ten annual subscriptions for \$5.00. The Era should be in the hand of every Leaguer.

As supplementing the work of the Sunday Schools for boys and girls the Junior League is indispensable, if we are to stop the enormous leakage by which many of our Sunday School pupils are lost to the church. With its special organization for boys and girls, the Junior League is our most effective conserving agency. The Children's congregation is generally conceived to be a failure; but the Junior League has a long record of success in developing intelligent loyalty to the church among the boys and girls, many of whom would otherwise have drifted away from the influence of the church. After Decision Day the Junior League is essential if the tender plants of the Lord are to receive safeguarding and training.

## 2—Conference Board Report

Your Board is glad to call your attention to the statistics of the Epworth League in the Missouri Conference for the closing year. Number of Leagues 144, increase 1. Number of members 5642, increase 104. Missions on assessments \$542.00, decrease of \$483.00. African Specials \$899.00, increase of 308.00. Anniversary Day offering \$136.00, increase \$100.00. Other objects \$3494.00, an increase of \$504.00, total for the year, \$4963.00, an increase of \$736.00.

## 3—Specific Recommendations

Your Board cannot recommend too strongly the importance and need of the district organization in each district and the arrangement of consecutive dates for the Epworth League Conferences in order that we may get some expert to deliver a stirring message to the Leaguers that will move them to larger service.

Your Board recommends that the Epworth Leagues of the Missouri Conference resume their part of the responsibility of the State Conference at Pertle Springs. Your Board further recommend to the Leagues of this Conference that they co-operate in organizing a Missouri Conference Epworth League at the State Conference to be held at Pertle Springs. We insist that the chapter member fee of \$2.50 be paid by every League in the Conference, and that it is absolutely necessary to maintain the work of the Central Office in Nashville, Tenn.

President H. E. Stout was elected president of the Missouri Epworth League Conference and has secured the co-operation of the Conference Boards to missions and education in the work.

Your Board insists that Anniversary Day, the second Sunday in May, or as near thereto as possible, be observed in every charge in the Conference.

We call attention to the Congo Mission, the maintenance of which has been assumed by the Epworth League Board and the appeal to the Leagues being made under the name of the African Special. We further call your attention to the fact that it is the one connectional object to which the Leagues are committed and must take precedence over all other Missionary obligations.

Your Board calls your attention to the fact that all funds remitted by the Leagues shall go through the State and Conference Board treasurer, H. C. Bedell, Hale, Missouri.

We call attention to the Educational value of the Era in promoting all phases of Epworth League work and recommend that it be placed in the hands of every Epworth Leaguer.

Since the Junior League is the primary and fundamental training department for efficient leadership in the church, we recommend that it be organized as far as possible in all our churches.

Your Board calls attention to the work of the General Board regarding Fellowship Week held the week preceding Easter and recommend that all pastors urge their Leagues to observe this week, with appropriate services.

Your Board recommends H. C. Bedell to fill the vacancy of J. B. Bathgate, and W. R. Corder to fill the vacancy of W. B. Wheeler.

E. Y. GINN, President.

C. I. HOY, Secretary.

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## BOOKS AND PERIODICALS

We, your Committee on Books and Periodicals, submit the following report:

We note with great pleasure the fact that in spite of the great increase in cost of material, our Publishing House has been able to reduce the department losses from \$14,000.00 last year to \$11,355.97 this year, and to show a net profit on all business for the year of \$109,817.83. This, under the circumstances, is a remarkable record.

We look upon our Sunday School literature as equal to the best and urge its use in all our schools.

The Nashville Advocate, The Epworth Era, and The Methodist Review are ably edited and take high rank among the foremost publications of their kind.

We note with great pleasure the selection of our gifted brother, Dr. H. M. DuBose, to fill the position of Book Editor, made vacant by the death of the lamented Dr. Gross Alexander. We feel sure that he will fill the position with dignity and honor.

We wish to speak particularly of our Conference organ, the St. Louis Christian Advocate. We call especial attention to the following points:

The St. Louis Christian Advocate belongs absolutely to the three Missouri Conferences, all conflicting claims having been finally disposed of.

That for the present, on account of the constantly increasing cost of print paper, the present price of \$2.00 per year must be maintained.

That the Advocate has a merchandise department which is worthy of the patronage of both preachers and laymen, and is being constantly made better and more productive of revenue.

That one of the points of the Go-Forward campaign the past year was to increase the circulation of the Advocate by 5,000 new subscriptions, the actual increase was less than 500.

That all net profits from the publication of the Advocate and sales from the merchandise department comes back to the superannuates of the three Missouri Conferences.

That the efficiency of the Advocate as a means of developing the moral and spiritual life of our people, depends not only on the quality of the paper, but also on the number of people it reaches.

That the only way to increase the net profits and in consequence the amount to be turned over to our superannuates, and to increase its efficiency as an instrument to develop our people, is to increase its circulation.

That every interest of the Church will be helped and stimulated by this increased circulation.

In view of these facts, be it resolved by this conference that the one big vital point to be stressed in the forward movement this year shall be a 50 per cent increase in the circulation of the St. Louis Christian Advocate.

That the editors of the Advocate or their representatives shall have right of way in all our churches to present their claims and take subscriptions.

That the first Sunday in November be set aside as Christian Literature Day, and it shall be the duty of every preacher in this conference to preach a sermon on that day on the above subject and to follow it up by public and private solicitation to subscribe to the Advocate.

That the Advocate be asked to furnish suitable information and facts in convenient form to aid the preachers in preparing for their campaign.

That Rev. R. H. Cooper be continued as our representative on the advisory Committee.

We heartily endorse the men managing the affairs of the Advocate and pledge them our co-operation and support.

C. A. BOWLES, Chairman  
S. O. BORLAND, Secretary

### AMERICAN BIBLE SOCIETY

Fathers and Brethren:

We, your Board representing the American Bible Society, report as follows:

We note a decrease of \$31.00 in the collections for the American Bible Society for this year.

The Districts of the Conference reported as follows:

						No. of charges reporting	Amount reported
Chillicothe	-	-	-	-	-	8	\$42.00
Fayette	-	-	-	-	-	8	23.00
Gallatin	-	-	-	-	-	11	30.00
Hannibal	-	-	-	-	-	11	36.00
Macon	-	-	-	-	-	18	69.00
Mexico	-	-	-	-	-	9	43.00
Richmond	-	-	-	-	-	5	36.00
St. Charles	-	-	-	-	-	7	23.00
St. Joseph	-	-	-	-	-	9	23.00
Total No. of charges reporting						85	
Total amount paid							\$325.00

Brethren, the American Bible Society is one of the most important Christian institutions of the country. It has been in existence just 100 years, and it has agents in almost every country of the world.

During 99 years it has issued for the growing population of the United States 69,822,324 Bibles, Testaments and portions of the Bible, in eighty-five different languages.

In Latin America it has established five permanent agencies at strate-

gic points, and had, up to 1915, distributed 4,266,644 volumes.

The Society now has in foreign countries, 1,367 colporteurs and others, continually engaged in Bible distribution.

During the last 99 years, the Society has distributed 41,097,880 volumes, and the total cost to the Society of its labors abroad is more than \$9,000,000. The Society prints the Bible in more than 400 different languages. The Society announced a few days ago that present conditions necessitated an advance of 40 per cent in the price of Bibles. Your Board regret that some of the pastors neglected to take the collection for the American Bible Society according to the Discipline of the Church, and also overlooked the resolution passed by the Conference last year, which stands on page 56 of the last year's Conference minutes.

Your Board recommends the following resolution:

Because of the urgent needs of this great cause, we enjoin the Presiding Elders and Pastors of the several charges to collect an amount equal to at least 1-2 of 1% of the pastor's salary for the American Bible Society.

W. D. KING, President

M. L. SHEMWELL, Secretary

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#### REPORT OF COMMITTEE ON DISTRICT CONFERENCE RECORDS

We, the Committee appointed to examine the District Conference Records of the Missouri Conference, beg to submit the following report. The records of all the districts were submitted and examined. We find them in good shape with the exception of the Gallatin District Record in which the Official Roll was omitted.

We recommend the loose leaf record book used by the Mexico District, published by the Hugh Stephens Publishing Company at Jefferson City, Missouri, unless a similar book can be procured from our own Publishing House.

WILLIAM LESTER, Chairman  
C. L. CLARK, Secretary

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**REPORT OF THE COMMITTEE ON TEMPERANCE AND SABBATH OBSERVANCE**

To the Bishop and Members of the Missouri Annual Conference:

Dear Brethren: We, your Committee on Temperance and Sabbath Observance, beg leave to report as follows:

**Report No. 1**

Your Committee is gratified at the tremendous growth of temperance, not only through the state but throughout the nation and world as well, and that of the large number of local option elections held in the state during the past year no ground has been lost, but substantial gains have been made. Of the eleven Missouri Congressmen who voted for submission every one was renominated save the Hon. J. T. Lloyd, who was not a candidate.

It is a matter for profound gratitude that the 49th Missouri General Assembly will have substantial dry majorities in both the Lower and Upper House. We recognize that the Anti-saloon League has had no small part in bringing about this splendid result. Therefore your committee heartily endorses the work of the League during the past year and pledge it our loyal support and co-operation. We also appreciate the enthusiastic work of the W. C. T. U.

Whereas the question of prohibition is one of the paramount issues of our state and nation, and whereas the liquor traffic is one of the greatest barriers to the progress of our Lord's Kingdom and Christian civilization. Therefore resolved that this Conference urge our people as far as possible to cast their ballot for men who stand for prohibition and clean government, and inasmuch as the people of the state are called upon to vote on state-wide constitutional prohibition at the coming general election, and as there are but three amendments on the ballot, all in favor with the people, we earnestly recommend that all our people put forth every honorable effort to carry this important measure to success.

We note with pleasure that a large number of the great dailies of the country are refusing to take liquor advertisement, more than 600 are on the list. And we further express our appreciation of the splendid work rendered in so many parts of the state by the local press.

We have heard with great pleasure and profit the splendid address of the Hon. Wayne B. Wheeler, Washington D. C., the attorney for the National League, and we hereby express our deep appreciation of his presence and masterly and effective address.

Your Committee has watched with interest the untiring service of Rev. H. D. Thompson as Superintendent of the Northeast District of the Missouri Anti-saloon League, and appreciate his efficient labors and recommend most heartily his reappointment, and that he be made a member of the Missouri Conference Temperance Committee in the place of Hon. J. R. Blackwood. Your committee also recommend the re-election of Rev. J. J. Reed and Hon. M. E. Lawson as trustees of the Missouri Anti-saloon League from this Conference.

### Report No. 2

In this crisis of the world's history we believe that our Christian Civilization has caused us to take the place we occupy in the world as a Christian Nation, and we believe, in order to maintain this confidence, now placed in us, we must guard with jealous care every Christian Institution; and especially with the proper observance of the Sabbath, God's Holy Day: That our people observe this by the public worship of Almighty God and that they continually refrain "from such diversions as cannot be taken in the name of the Lord Jesus."

J. J. REED, Chairman

MERTON A. WEST, Secretary

### REPORT OF TRUSTEES OF CONFERENCE FUND

Your Trustees of Conference Fund make annual report as follows:

Capital of Fund	-	-	-	\$96605.59
Five Homes Valued at	-	-	-	6000.00
One Farm Valued at	-	-	-	6000.00
Equity in Sanner Estate	-	-	-	600.00
Unpaid Subscriptions in Hands of Agent	-	-	-	9458.20
Gross Income of Fund for Past Year	-	-	-	\$5782.95

### Disbursements

To Mary J. Campbell Annuity Account	-	-	\$ 84.00
To Lydia Bedford Annuity Account	-	-	150.00
To Fannie Stone Annuity Account	-	-	6.00
To Agents' Salary	-	-	800.00
To Office Expenses	-	-	158.85

To Paving Mills Home	-	-	190.55	
To Treasurer of Joint Board of Finance	-		4393.55	
			\$5782.95	\$5782.95

The Board wishes the early collection of all subscriptions due and many of them long past due, and the brethren knowing themselves delinquent are urged to see the agent and arrange for settlement.

We respectfully ask the re-appointment of Rev. R. H. Cooper as agent of the Board for the ensuing year.

S. P. CRESAP, Chairman.

#### REPORT OF COMMITTEE ON CONFERENCE RELATIONS

We, your Committee on Conference Relations, beg leave to make the following report:

We recommend John Anderson, A. V. Bayley, H. P. Bond, H. W. Buckner, E. Carlyle, H. I. Cobb, C. W. Collett, R. M. Dameron, J. O. Edmonston, T. B. Farry, J. S. Frazier, J. P. Godbey, M. L. Gray, C. W. Herley, J. D. Houston, R. W. Howerton, W. B. Lewellyn, W. C. Maggart, N. F. Mathews, T. Penn, T. G. Petree, J. S. Rooker, D. R. Shackelford, L. P. Siceloff, D. F. Bone, J. S. Smith, J. L. Weatherford, Robert White, G. W. Nollner, J. A. Mumpower, S. W. Emory, and E. W. Reynolds for the Superannuated Relation.

And we recommend J. H. Jackson, J. W. Keithley, C. A. Sherman, E. C. Swann and J. L. Taylor for the Supernumerary Relation.

Your committee do not recommend W. D. Neal for the Supernumerary Relation.

J. M. MAJORS, President

JOHN H. HUBBARD, Secretary

## JOINT BOARD OF FINANCE

## Report No. 1

## Joint Board of Finance:

Balance from last year	-	-	-	\$1187.34
Supplementary from Teller	-	-	-	153.80
Jones Legacy, 1915	-	-	-	60.00
Amount Received from Districts	-	-	-	7875.88
Amount from Calvin Bequest	-	-	-	14.00
Nashville Publishing House	-	-	-	410.00
General Connectional Trust Fund (J. R. Stewart, Sec.)	-	-	-	385.00
St. Louis Christian Advocate	-	-	-	150.00
Jones Legacy, 1916	-	-	-	60.00
Missouri Conference Trust Fund	-	-	-	4393.55
				<hr/>
				\$14689.57

Supplemental - - - - \$107.00

## Distributed as Follows:—

Rev. J. P. Godbey	-	-	-	-	190.00
J. S. Smith	-	-	-	-	240.00
A. V. Bayley	-	-	-	-	215.00
J. D. Houston	-	-	-	-	115.00
R. M. Dameron	-	-	-	-	225.00
Thompson Penn	-	-	-	-	250.00
T. G. Petree	-	-	-	-	215.00
T. B. Farry	-	-	-	-	160.00
J. S. Frazier	-	-	-	-	220.00
L. P. Siceloff	-	-	-	-	190.00
J. L. Weatherford	-	-	-	-	160.00
E. Carlyle	-	-	-	-	110.00
D. R. Shackelford	-	-	-	-	240.00
W. C. Maggart	-	-	-	-	190.00
C. W. Collett	-	-	-	-	200.00
H. P. Bond	-	-	-	-	175.00
W. B. Lewellyn	-	-	-	-	250.00
R. W. Howerton	-	-	-	-	225.00
H. W. Buckner	-	-	-	-	160.00
J. O. Edmonston	-	-	-	-	60.00
Robert White	-	-	-	-	200.00
H. I. Cobb	-	-	-	-	225.00
John Anderson	-	-	-	-	220.00

J. S. Rooker	-	-	-	-	210.00
N. F. Mathews	-	-	-	-	210.00
C. W. Herley	-	-	-	-	150.00
M. L. Gray	-	-	-	-	100.00
S. W. Emory	-	-	-	-	130.00
E. W. Reynolds	-	-	-	-	200.00
John A. Mumpower	-	-	-	-	225.00
G. W. Nollner	-	-	-	-	185.00
Mrs. A. C. Thomas	-	-	-	-	150.00
O. B. Holliday	-	-	-	-	200.00
W. M. Newland	-	-	-	-	200.00
J. S. Allen	-	-	-	-	130.00
S. W. Atterbury	-	-	-	-	160.00
H. T. Leeper	-	-	-	-	175.00
T. H. B. Anderson	-	-	-	-	25.00
S. D. Gose	-	-	-	-	160.00
H. D. Groves	-	-	-	-	125.00
W. A. Tarwater	-	-	-	-	160.00
J. C. C. Davis	-	-	-	-	150.00
C. T. McAnally	-	-	-	-	160.00
W. A. Smith	-	-	-	-	160.00
W. F. Bell	-	-	-	-	130.00
W. G. Shackleford	-	-	-	-	80.00
J. C. Carney	-	-	-	-	150.00
T. R. Hedgepeth	-	-	-	-	150.00
S. D. Barnett	-	-	-	-	100.00
J. H. Ledbetter	-	-	-	-	160.00
C. Grimes	-	-	-	-	160.00
H. B. Watson	-	-	-	-	190.00
H. M. Meyers	-	-	-	-	170.00
C. W. Tucker	-	-	-	-	110.00
J. Y. Blakey	-	-	-	-	160.00
A. B. Stillwell	-	-	-	-	100.00
J. J. Poage	-	-	-	-	150.00
William Penn	-	-	-	-	60.00
L. T. Fawks	-	-	-	-	140.00
Willis Carlyle	-	-	-	-	175.00
Chas. Lynch	-	-	-	-	140.00
J. C. Kindred	-	-	-	-	150.00
S. Alexander	-	-	-	-	100.00
Grafton Tanquary	-	-	-	-	170.00
T. M. Patterson	-	-	-	-	110.00
G. A. Stanton	-	-	-	-	150.00
W. A. Hanna	-	-	-	-	110.00

**Minutes of the Missouri Annual Conference**

A. S. Bowles	-	-	-	-	75.00	
W. B. Wheeler	-	-	-	-	140.00	
T. R. Kendall	-	-	-	-	110.00	
J. H. Pritchett	-	-	-	-	150.00	
Rev. D. F. Bone	-	-	-	-	200.00	
						11580.00
Connectional Trust Fund	-	-	-	-	750.00	
Missouri Conference Trust Fund	-	-	-	-	750.00	
J. A. Medley, Teller	-	-	-	-	39.95	
Balance	-	-	-	-	1569.62	
						<u>\$14689.57</u>

**Receipts****Report No. 2**

Receipts for Bishop	-	-	-	-	\$1805.05	
Faid Teller	-	-	-	-	9.16	\$1795.89
Supplemental	-	-	-	-	-	22.00
						<u>\$1817.89</u>

**Report No. 3**

Receipts for Minutes	-	-	-	-		623.38
Paid Teller	-	-	-	-	3.12	
Pd. C. O. Ransford (expenses) Secretary, Editor and Chairman Centennial Committee	-	-	-	-	50.00	53.12
						<u>\$570.26</u>
Net for Minutes	-	-	-	-		

S. P. EMMONS, Treasurer

# STATEMENT OF EDITOR OF MINUTES—1914-1915

## Receipts

Received from S. P. Emmons	-	-	-	\$336.28
Small orders	-	-	-	7.69
Advertisements	-	-	-	24.00
Balance from previous year	-	-	-	19.58
				<u>\$387.55</u>

## Expenditures

Printing	-	-	-	-	-	\$266.00
Postage	-	-	-	-	-	33.14
Postage, Small Orders and Correspondence	-	-	-	-	-	15.30
Secretary and Editor's Expense	-	-	-	-	-	23.18
Grant to Editor	-	-	-	-	-	25.00
						<u>\$362.62</u>

Balance on hand September 1, 1916 - - - \$24.93

C. O. RANSFORD, Editor

# REPORT OF CONFERENCE TELLER—1915-16

DISTRICT	Bishop	Conference Claimants	Foreign Missions	H. and C. Missions	Church Extension	Education	Minutes	Children's Day	A. B. Society	Conference Special	Conference Ent'nment	African Special	China Day	Anniversary Day	Birthdays
CHILLICOTHE .....	144 21	837 10	807 02	1110 10	463 03	421 96	57 72	58 49	46 05	126 02	103 50	46 00	17 03	2 07	
FAYETTE .....	209	966 00	1061 66	1469 00	656 00	563 00	67 35	86 19	22 67	155 00	143 50	88 00	17 00	75	
GALLATIN .....	157 94	732 40	800 75	1094 84	453 24	390 50	46 75	79 90	36 65	98 80	107 00		7 61		
HANNIBAL .....	203 74	829 51	1013 84	1360 13	601 75	527 23	67 00	92 30	37 00	100 00	122 50	35 00			
MACON .....	172 61	809 45	984 99	1317 17	578 41	502 66	61 96	49 18	70 42	106 17	117 86	35 00	4 38		
MEXICO .....	251 00	1084 25	1315 00	1765 00	791 00	706 50	85 75	115 07	42 97	238 05	144 78	75 00	23 00		35 02
RICHMOND .....	226 30	1137 40	1222	1592 23	735 75	656 60	67 95	113 46	35 86	15 00	144 34	121 00			11 18
ST. CHARLES .....	178 25	695 25	850 50	1122 50	492 75	434 50	52 00	36 84	23 00	169 10	97 00	40 00	1 88		
ST. JOSEPH .....	259 00	1145 03	1302 80	1633 09	740 32	626 52	90 00	171 09	28 10	45 00	168 00				4 00
Total .....	1802 05	8236 39	9358 56	12464 16	5512 25	4829 47	596 38	801 53	342 72	1053 14	1148 51	440 00	70 90	2 82	

Frances St. Church Mission Special \$108.07  
 S. S. Mission Special - - 24.69  
 Self Denial Fund - - - 3.00  
 Asbury Memorial Fund - - - 5.00  
 Special Collection for Missions - 306.50

J. A. MEDLEY, Conference Teller.

# REPORT OF COMMITTEE ON APPORTIONMENTS

District	Ratio	F. M.	D. M.	Ch. Ex.	Ed.	Bishop's	Gen. Conf. Fed. Con. Ch	Minutes
CHILLICOTHE .....	.0925	1220	1582	740	646	222	139	46
FAYETTE .....	.1198	1580	2049	958	838	288	180	60
GALLATIN .....	.0885	1167	1504	708	618	212	131	44
HANNIBAL .....	.1130	1491	1933	905	790	271	170	56
MACON .....	.1048	1382	1792	838	732	252	157	52
MEXICO .....	.1215	1603	2078	972	850	1292	182	61
RICHMOND .....	.1308	1725	2237	1046	914	314	196	65
ST. CHARLES .....	.0968	1277	1646	775	677	231	145	50
ST. JOSEPH .....	.1323	1745	2261	1058	935	318	198	66
Total .....	1.0000	13200	17085	8000	7000	2400	1500	500

GROVER AKER  
C. V. LANIUS  
F. J. MAPLE  
Committee

**RESOLUTIONS ON THE UNIFICATION OF METHODISM**

Whereas:—

Favorable action has been taken by the General Conferences of the Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, looking to the union of American Methodism into one reorganized church, thereby bringing to an end conditions that have been a hindrance to the growth of Methodism and the extension of the Kingdom of God.

Therefore:—Be it Resolved by the Missouri Conference of the Methodist Episcopal Church, South,

1. That we contemplate with great satisfaction the prospect of an early union of these churches and here record our thankfulness to the Great Head of the Church for his manifest leadership toward that end.

2. That we express our unqualified disapproval of the action of any who, in the discussion of this question have by insinuation or otherwise reflected upon the integrity or sincerity of motives of individuals or churches concerned.

3. That we deprecate any resurrection of dead issues that would tend to stir up prejudice and perpetuate strife and bitterness in the hearts of our people.

4. That we respectfully suggest to the Joint Commission on Unification our conviction that it is much more important that the reorganized church shall embody those elements that shall make for its future efficiency than that, sentiments, practices, or principles contended for in the past should be preserved.

5. That we hereby call our people to prayer to God, on behalf of the Joint Commission that He may rule in all their work, and on behalf of Methodist people everywhere that their hearts may indeed be knit together in bonds of Christian fraternity and love.

PAUL H. LINN  
C. O. RANSFORD  
J. A. MUMPOWER  
C. B. DUNCAN  
A. C. JOHNSON  
R. H. COOPER  
MARTIN E. LAWSON  
S. W. HAYNE  
J. J. REED  
A. C. BROWNING  
ROBERT E. GOODRICH  
S. P. CRFSAP

## ANNUAL REPORT OF WOMAN'S MISSIONARY SOCIETY

In presenting the Annual Report of the Woman's Missionary Society to the Centennial Session of the Missouri Conference, we desire to acknowledge our debt of gratitude to the ministers who by their informational and inspirational sermons and addresses developed the Woman's Missionary Work a third of a century ago. We record with pleasure that Bishop Hendrix who presides over this Conference, first organized the scattered auxiliaries of the Woman's Missionary Society into a Conference Society at Macon in September, 1878, and this his sainted mother, Mrs. Adam Hendrix, served as the first president of the Conference Society, bringing to the pioneer work her rare executive ability, and inspiring a generation of younger women with a love for the great cause of missions, leading them into a love for Christ and the church which has been an impelling force in our work through all its history. We are not forgetful of the earnest, consecrated efforts of those who gave shape to our work in the early days, and in the report which we present today we feel that we are reaping the good seed which they sowed.

The year just ended is the fifth year of unbroken progress in the history of the Woman's Missionary Society of the Missouri Conference; and it is with deepest gratitude to the Master that we are able to present the largest report which it has yet been our privilege to submit to you:

Number of Adult Auxiliaries	-	-	-	-	-	96
Number of Adult Members	-	-	-	-	-	1733
Number of Young People's Societies	-	-	-	-	-	15
Number of Young People Members	-	-	-	-	-	325
Number of Baby Divisions	-	-	-	-	-	18
Number of members in these divisions	-	-	-	-	-	219
Number of Junior Divisions	-	-	-	-	-	16
Number of members	-	-	-	-	-	384
Number of Foreign Missionaries supported	-	-	-	-	-	4
Number of Day Schools	-	-	-	-	-	1
Number of Foreign Scholarships	-	-	-	-	-	2
Number of Bible Women	-	-	-	-	-	1
Candidates for Foreign Work in Training	-	-	-	-	-	2
Volunteers for Foreign Work	-	-	-	-	-	2
Wesley Houses supported	-	-	-	-	-	1
Deaconesses employed	-	-	-	-	-	3
Deaconesses in training	-	-	-	-	-	1
Total Funds received by Treasurer for Connectional Work					\$8331.10	
Amount expended on Local Work	-	-	-	-	4322.34	
Total	-	-	-	-	-	\$12653.44

Grateful as we are for these results, we beg to remind you that this represents the work of only one-seventh of the women of our churches. We realize that in the other six-sevenths of our women and young people there remains a great latent force which should be utilized in the work of the Church. The Woman's Missionary Society under its present constitution has a three-fold purpose; to carry the gospel to the women and children of non-Christian lands; to labor among the needy of the home land, and to contribute to the material and spiritual upbuilding of the work of our local churches. Will you not join with us in urging the women of all our churches to become members of the Woman's Missionary Society, and aid in this work for the Master? We would also ask your earnest co-operation in interesting our Young People in Christian service; and we would beg you to join your prayers with ours that from the most talented and best equipped, God may call the needed laborers into the "fields white unto the harvest." Miss Eliza Perkinson and Miss Eva Louise Hyde are still continuing their valuable work in Collegio Americano, Petropolis, Brazil; Miss Nina Stallings is in charge of the Mocha Garden Embroidery Mission in Soochow, China. Miss Bessie Combs has been engaged in evangelistic work in Sungkiang, China, during the year. After five years of service, which tested her faith and courage, Miss Combs has returned during this month for her much needed furlough. We would bespeak for Miss Combs a cordial welcome to your churches during her stay in America.

The Wesley House at St. Joseph still continues to render valuable service as settlement work in the foreign section of St. Joseph. Misses Black, Wood, and Coburn are in charge of this work for God's needy "little ones."

Seven young women, trained in the Missouri Conference are laboring as deaconesses in Wesley Houses and coal fields of the South.

There are at present under the care of the Conference in the University of Missouri two young women who are preparing for foreign work. One young woman is preparing for a nurse—deaconess in Wesley Hospital, Kansas City. Two other volunteers for foreign service have recently been reported, both of whom bring to the work splendid educational preparation.

Scarritt Bible and Training School at Kansas City is now the only training school for missionary workers in our branch of Methodism. Its beautiful location, its consecrated and cultured faculty, and the splendid body of its students now laboring in all parts of the world render it worthy the loyal support of all our people. We hope that it may in the future enroll a large number of young women who desire to be prepared for efficient work in their home communities, and who shall find in the

study of sacred literature and church history a source of self-culture and spiritual uplift.

The Woman's Missionary Council last year entered Japan, and assumed the support of part of the work of the Board of Missions. The enthusiasm aroused among our women made the new work very successful. This year the Council is sending three young women as its pioneer missionaries to Wembo-Niami, Africa; and upon their arrival there the missionaries of the Council will be laboring in every field occupied by our Board of Missions.

The Woman's Missionary Society of the Conference thanks the Presiding Elders and pastors for cordial co-operation in the past, and asks your continued assistance in meeting the ever-increasing demands which larger opportunities than God has given to our age make imperative.

MRS. TURNER McBAINE, President

MRS. W. L. REED, Corresponding Secretary

## LAYMEN'S MISSIONARY MOVEMENT

CONFERENCE LEADER

- - -

*P. M. Culver, Grayson, Mo.*

### FAYETTE DISTRICT

District Lay Leader—G. W. Dimmett, Fayette, Mo.

Armstrong .....	Aubrey Green.....	Armstrong, Mo.
Ashland Ct. ....	W. R. Murphy.....	Ashland, Mo.
Clifton Hill Ct. ....	C. V. Lambeth.....	Clifton Hill, Mo.
Columbia: Broadway .....	E. E. Windsor.....	Columbia, Mo.
Columbia: Wilkes Boulevard	Price W. Stone.....	Columbia, Mo.
Columbia Circuit .....	D. F. Squires.....	Woodlandville, Mo.
Dalton and Asbury .....	W. L. Stewart.....	Dalton, Mo.
Fayette .....	L. W. Jacobs.....	Fayette, Mo.
Fayette Ct. ....	Levi Pickard.....	Rocheport, Mo.
Glasgow .....	J. H. Denny.....	Glasgow, Mo.
Higbee Ct. ....	G. A. Lambier.....	Higbee, Mo.
Huntsville .....	E. M. Forster.....	Huntsville, Mo.
Huntsville Ct. ....	Chas. Rothwell.....	Huntsville, Mo.
Keytesville .....	W. L. Wright.....	Keytesville, Mo.
New Franklin, Clark & Cooper	W. W. Smith.....	Franklin, Mo.
Prairie Hill Ct. ....	F. W. Knott.....	Salisbury, Mo.
Roanoke Ct. ....	A. P. Phillips.....	Fayette, Mo.
Rocheport Ct. ....	James Wiswell.....	Woodlandville, Mo.
Salisbury .....	Wm. Lehnhoff, .....	Salisbury, Mo.

### GALLATIN DISTRICT

District Lay Leader—E. M. Street, Albany, Mo.

#### Charge Lay Leaders

W. C. Ely .....	Eagleville, Mo.
Jas. Scott .....	New Hampton, Mo.
J. E. Richmond .....	Denver, Mo.

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Estel Wilson .....	Albany, Mo.
W. G. Person .....	Amity, Mo.
I. L. Wade .....	Lock Springs, Mo.
H. D. Milstead .....	Pattonsburg, Mo.
Harley Caraway .....	Gallatin, Mo.
Harry Housel .....	Breckenridge, Mo.
Homer Dickerson .....	Jameson, Mo.
J. O. Austin .....	Braymer, Mo.
M. M. Sawyer .....	King City, Mo.
Ben E. West .....	Lineville, Iowa
J. Ed Tye .....	Jamesport, Mo.
W. T. Osborn .....	Gallatin, Mo.
J. N. Brown .....	McFall, Mo.
J. A. Utz .....	Maysville, Mo.

#### Church Lay Leaders

J. S. Scott .....	New Hampton, Mo.
O. A. Baker .....	Martinsville, Mo.
J. N. Neal .....	Bethany, Mo.
A. C. Cannon .....	Albany, Mo.
Emmett Arnold .....	Grant City, Mo.
I. L. Farris .....	Clarksdale, Mo.
Roy Beckwith .....	Maysville, Mo.
Ben S. Haynes .....	Chillicothe, Mo.
T. L. Tye .....	Sampsel, Mo.
G. W. England .....	Chillicothe, Mo.
E. G. Knight .....	Gallatin, Mo.
Richard Vadnois .....	Moorsville, Mo.
Geo. W. Parker .....	Breckenridge, Mo.
A. B. Henry .....	Weatherby, Mo.
W. A. Addy .....	Pattonsburg, Mo.
W. W. Wilder .....	Mercer, Mo.
E. J. Wilson .....	Lineville, Iowa
J. M. Drummond .....	Jamesport, Mo.
C. F. Utz .....	Pattonsburg, Mo.
S. A. Garrett .....	Pattonsburg, Mo.

## HANNIBAL DISTRICT

District Leader—J. R. Blackwood

Canton .....	Dr. F. McCutchan.....	Canton, Mo.
Florida Ct. ....	F. A. Utterback.....	Florida, Mo.
Hannibal: Arch Street ....	Joel Thrasher.....	Hannibal, Mo.
Hannibal: Park .....	J. E. Couch.....	Hannibal, Mo.
Hunnewell Ct. ....	Shirley Armentrout.....	Emden, Mo.
Kahoka Ct. ....	M. D. Bash.....	Kahoka, Mo.
LaBelle Ct. ....	J. K. Chappell.....	Williamstown, Mo.
LaGrange Ct. ....	Benj. Ertle .....	LaGrange, Mo.
Lewistown Ct. ....	E. L. Newlon.....	Lewistown, Mo.
Monroe Ct. ....	A. Lee Ely.....	Monroe City, Mo.
Monroe Sta. ....	Dr. W. D. Pipkin.....	Monroe City, Mo.
Monticello Ct. ....	Walter Henry.....	Monticello, Mo.
New London & Hydesburg	B. D. Neale.....	Hannibal, Mo., R. F. D.
Novelty Ct. ....	F. W. Boring.....	Novelty, Mo.
Oakwood Ct. ....		
Palmyra Ct. ....	H. W. Eisenberg.....	LaGrange, Mo.
Palmyra Sta. ....		
Shelbyville Ct. ....	T. W. Feely.....	Shelbyville, Mo.
Shelbyville Sta. ....	Rudolph Garrison.....	Shelbyville, Mo.

## MACON DISTRICT

District Lay Leader—Dr. A. B. Miller

Brashear .....	W. M. Mastin .....	Hurdland, Mo.
Bucklin .....	O. M. Switzer.....	Bucklin, Mo.
Cairo .....	H. T. Vincent.....	Cairo, Mo.
Callao .....	D. C. Mathis.....	Callao, Mo.
Center and Trinity .....	R. W. Hart.....	Green Top, Mo.
Clarence .....	Dr. J. R. Daniel.....	Clarence, Mo.
Downing .....	H. G. Beerbower.....	Queen City, Mo.
Edina .....	W. E. Cottey.....	Edina, Mo.
Gorin .....	A. F. McMurry.....	Rutledge, Mo.
Kirksville .....	J. C. DeWitt.....	Kirksville, Mo.
Lakenan .....	Alvin Lippincott.....	Lakenan, Mo.
La Plata .....	C. F. Smiley .....	Axtell, Mo.
Macon Sta. ....	Earl Edwards.....	Macon, Mo.

Macon Ct. ....	W. E. Sherman.....	Macon, Mo.
Madison .....	A. B. Brownfield.....	Madison, Mo.
Memphis .....	Lee R. Briggs.....	Memphis, Mo.
Paris .....	W. R. Baskett.....	Paris, Mo.
Shelbina Sta. ....	Judge T. U. Rice.....	Shelbina, Mo.
Shelbina Ct. ....	N. R. Taylor.....	Shelbina, Mo.
Westville and Kern .....	S. Smith.....	Marceline, Mo.

### MEXICO DISTRICT

District Lay Leader—Allen E. Richardson, Moberly, Mo.

J. W. Beamer .....	Centralia, Mo.
C. W. Penn .....	Centralia, Mo.
L. H. Sweeny .....	McCredie, Mo.
J. R. Snook .....	Mexico, Mo.
J. T. Cross .....	Moberly, Mo.
H. W. South .....	Moberly, Mo.
Eugene Whanger .....	Mokane, Mo.
Frank Dwight .....	Cedar City, Mo.
A. M. Fox .....	Eolia, Mo.
Claude Burton .....	Clark, Mo.
H. R. Frink .....	Hallsville, Mo.
C. R. Adams .....	Auxvasse, Mo.
Thos. Anthony .....	Guthrie, Mo.
E. E. Marlow .....	Wellsville, Mo.
H. E. Ball .....	Montgomery, Mo.
Prof. C. B. Atkins .....	Fulton, Mo.

### RICHMOND DISTRICT

District Lay Leader—

Arrington .....	Wm. Schiffboun .....	Arrington, Kans.
Avondale .....	A. B. Glascock.....	Randolph, Mo.
Cowgill .....	B. F. Kincaid .....	Cowgill, Mo.
Cummings .....	O. D. Amen .....	Cummings, Kans.
Edgerton .....	Jas. Reedy .....	Edgerton, Mo.
Excelsior Springs .....	Dr. H. J. Clark....	Excelsior Springs, Mo.
Fairmount .....	H. C. Dugan.....	Fairmount, Kans.
Hardin .....	J. H. Groves .....	Hardin, Mo.
Henrietta .....	R. H. Gott .....	Henrietta, Mo.

Jarbolo .....	Fred Morgan.....	Jarbolo, Kans.
Kearney .....	J. E. Matthews .....	Kearney, Mo.
Lawson .....	J. D. Sexton.....	Lawson, Mo.
Liberty .....	A. E. Barrington.....	Liberty, Mo.
Millville .....	C. L. Smith.....	Richmond, Mo.
Orrick .....	E. C. Myers.....	Orrick, Mo.
Platte City .....	J. B. Head .....	Platte City, Mo.
Plattsburg .....	J. S. Funkhouser.....	Plattsburg, Mo.
Polo .....	S. F. Cook.....	Polo, Mo.
Rayville .....	John Hanes .....	Richmond, Mo.
Richmond .....	A. M. Clark.....	Richmond, Mo.
Smithville .....	Robt. Sewell.....	Smithville, Mo.
Turney .....	J. E. Potter.....	Turney, Mo.
Weston .....	Wm. Schayback.....	Weston, Mo.

## ST. CHARLES DISTRICT

Belleflower .....	Cort Stuart.....	Belleflower, Mo.
Center and Cross Roads....	H. M. Bramlett.....	Center, Mo.
Clarksville Ct. ....	W. J. Buchanan.....	Eolia, Mo.
Defiance and McKittrick ...	S. H. Miller.....	Cottleville, Mo.
Elsberry and Smiths Chapel	J. F. Miller.....	Elsberry, Mo.
Foristell Ct. ....		
Jonesburg and High Hill...	Bert Evans.....	High Hill, Mo.
Laddonia Ct. ....	H. G. Sipple.....	Laddonia, Mo.
Louisiana & BowlingGreen.	J. F. Culver.....	Louisiana, Mo.
Moscow Mills .....	S. J. Taylor.....	Troy, Mo.
New Florence Ct. ....	Howard Ellis.....	New Florence, Mo.
O'Fallon and Wentzville ...	E. A. Keithley.....	O'Fallon, Mo.
Silex Ct. ....	L. A. Strother.....	Bowling Green, Mo.
St. Charles .....	P. W. Gillette.....	St. Charles, Mo.
Troy .....	Roy Ellis .....	Troy, Mo.
Vandalia and Frankford....	J. H. Wright.....	Curryville, Mo.
Warrenton & Wright City..	L. M. Hutcherson.....	Warrenton, Mo.
Warrenton Ct.....		
Winfield Ct.....	Archie Miller .....	Foley, Mo.

## LOCAL PREACHERS

## FAYETTE DISTRICT

J. B. Hendrix, L. D.	Ashland, Mo.
Manuel Drum, L. D.	Columbia, Mo.
D. F. Squires, L. D.	Woodlandville, Mo.
Prof. R. T. Bond, L. E.	Fayette, Mo.
W. J. Blakey, L. E.	Fayette, Mo.
L. H. Sipple, L. D.	Fayette, Mo.
C. A. Clingenpeel	Licentiate Fayette, Mo.
Ralph Rodgers	Licentiate Fayette, Mo.
W. J. Wilcoxon	Licentiate Fayette, Mo.
R. D. Swinney	Licentiate Fayette, Mo.
E. A. Jones	Licentiate Fayette, Mo.
John Elmore	Licentiate Fayette, Mo.
Frank Fields	Licentiate Fayette, Mo.
Benj. Robson, L. E.	Higbee, Mo.
Jesse Smith	Columbia, Mo.

## GALLATIN DISTRICT

A. P. Mathis	Licentiate	Eagleville, Mo.
C. E. Swartz	Licentiate	New Hampton, Mo.
H. G. Bloomfield	Licentiate	New Hampton, Mo.
H. E. Cooper	Licentiate	New Hampton, Mo.
S. B. Ely	Licentiate	Eagleville, Mo.
Estell Wilson	Licentiate	Albany, Mo.
Calvin L. Moore	Licentiate	Clarksdale, Mo.
S. A. Smart	Deacon	Osborn, Mo.
B. H. Tripp	Elder	Gallatin, Mo.
Thos. Haskell	Licentiate	Albany, Mo.
Kenneth Munn	Licentiate	Maysville, Mo.
P. P. Doak	Deacon	Gallatin, Mo.
F. N. Campbell	Deacon	Breckenridge, Mo.

## HANNIBAL DISTRICT

Jas. A. Lanius	Deacon	Palmyra, Mo.
Clare D. McMurry	Licentiate	Rutledge, Mo.
R. W. Rodgers	Licentiate	Lewistown, Mo.

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Walter Bryant	Licentiate	Macon, Mo.
L. F. Parker	Elder	Shelbyville, Mo.
Homer F. Turner	Licentiate	Shelbyville, Mo.
W. F. Thrasher	Deacon	Hannibal, Mo.
B. F. Zumwalt	Elder	Louisiana, Mo.
J. G. Bell	Elder	Gregory, Mo.
R. O. Triplett	Elder	Monroe City, Mo.

## MACON DISTRICT

O. L. Martin	Elder	Bucklin, Mo.
R. L. Tate	Licentiate	Bevier, Mo.
Geo. A. Bergfield	Licentiate	Clarence, Mo.
Perry P. Taylor	Licentiate	Clarence, Mo.
S. A. Botsford	Elder	Edina, Mo.
Seymour O. Maughes	Elder	Marceline, Mo.
W. A. Sims	Licentiate	Macon, Mo.
A. W. Green	Elder	Pawnee, Neb.
J. A. Lisenbee	Licentiate	Lakenan, Mo.
L. Marion Kinman	Licentiate	Wrightsville, Ga.
B. I. Lawrence	Licentiate	Memphis, Mo.

## MEXICO DISTRICT

Geo. Castle, L. D.	Fulton, Mo.
N. W. Bedsworth, L. E.	Jefferson City, Mo.
W. C. Fish, L. D.	Stephens, Mo.
W. T. May, L. D.	Wellsville, Mo.
W. H. Jeffers	Licentiate Hallsville, Mo.
H. T. Payne	Licentiate Steedman, Mo.
D. G. Savage L. P.	Mexico, Mo.

## RICHMOND DISTRICT

W. H. Waldren	Licentiate	Weston, Mo.
R. C. Stith	Deacon	Hardin, Mo.
Phillip F. Penney	Deacon	Hardin, Mo.
C. C. Howard	Licentiate	Everest, Kans.
J. E. Hulse	Elder	Gosneyville, Mo.
B. F. Clark	Deacon	Smithville, Mo.

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W. R. Adams	.....Licentiate	.....	Richmond, Mo.
J. E. Boydson	.....Licentiate	.....	Edgerton, Mo.
Guy V. Price	.....Licentiate	.....	Liberty, Mo.
M. L. McCoy	.....Licentiate	.....	Weston, Mo.
John Wade	.....Licentiate	.....	Liberty, Mo.
S. A. Smart	.....Deacon	.....	Turney, Mo.

## ST. CHARLES DISTRICT

Joseph Allen, L. P.	.....	Troy, Mo.
Geo. Weinans, L. P.	.....	Troy, Mo.
E. F. Corvey, L. P.	.....	New Florence, Mo.
H. J. Minor, L. E.	.....	Wentzville, Mo.
W. H. Utter, L. E.	.....	Winfield, Mo.

# DIRECTORY

## SUNDAY SCHOOL SUPERINTENDENTS OF THE MISSOURI CONFERENCE

### CHILLICOTHE DISTRICT

(Charge)	(Sunday School)	(Superintendent)	(Address)
Bogard Ct. ....	Bogard .....	Charles Best .....	Bogard, Mo.
Bogard Ct. ....	Manderville .....	S. D. Pitts .....	Carrollton, Mo.
Bogard Ct. ....	Pleasant Hope .....	T. M. Birch .....	Carrollton, Mo.
Bogard Ct. ....	Rush Chapel .....	Lloyd Stanley .....	Bogard, Mo.
Browning Ct. ....	Browning .....	S. P. Darr .....	Browning, Mo.
Browning Ct. ....	Morris Chapel .....	H. A. Tomlin .....	Purdin, Mo.
Browning Ct. ....	Bear Branch .....	Ross Lyons .....	Purdin, Mo.
Browning Ct. ....	Knifong .....	Floyd Wamplar .....	Browning, Mo.
Brunswick Sta. ....	Brunswick .....	William Knight .....	Brunswick, Mo.
Carrollton Sta. ....	Carrollton .....	Rev. T. W. Rucker.....	Carrollton, Mo.
Chillicothe Sta. ....	Chillicothe .....		
Chillicothe Ct. ....	Pleasant Grove .....	S. B. Mumpower .....	Chillicothe, Mo.
Chillicothe Ct. ....	Bedford .....	I. J. Wisehauph .....	Bogard, Mo.
De Witt Ct. ....	DeWitt .....	D. S. Griffeth.....	De Witt, Mo.
De Witt Ct. ....	Wakenda .....	W. T. Cary .....	Wakenda, Mo.
De Witt Ct. ....	Pleasant Park .....	E. H. Lawson .....	Bosworth, Mo.
Hale Ct. ....	Hale .....	Ray Bedell .....	Hale, Mo.
Hale Ct. ....	Grace .....	E. B. Wescott .....	Hale, Mo.
Hale Ct. ....	Mary's Chapel .....	A. M. Stewart .....	Tina, Mo.

Humphreys Ct. ....	Humphreys	J. W. Jackson	Humphreys, Mo.
Humphreys Ct. ....	Centenary	S. Butler	Chillicothe, Mo.
Humphreys Ct. ....	Mt. Zion		
Kingston Ct. ....	Cottonwood	G. W. Smoot	Polo, Mo.
Kingston Ct. ....	Far West	S. R. Grove	Cameron, Mo.
Linneus Ct. ....	Linneus	W. B. Fetty	Linneus, Mo.
Linneus Ct. ....	Purdin	Chas. I. Grice	Purdin, Mo.
Milan Sta. ....	Milan	N. J. Watenbarger	Milan, Mo.
Milan Ct. ....	Jedson	Lloyd Klein	Harris, Mo.
Milan Ct. ....	Bairdstown	W. J. Matkins	Milan, Mo.
Milan Ct. ....	Montgomery	Miss Mable Shatts	Milan, Mo.
Milan Ct. ....	Elmwood	W. S. Ogan	Milan, Mo.
McBee Ct. ....	McBee	G. W. McBee	Braymer, Mo.
McBee Ct. ....	Black Oak	J. R. Lane	Cowgill, Mo.
McBee Ct. ....	Tiney's Grove	Sidney Keller	Braymer, Mo.
Norborn Sta. ....	Norborn	T. C. Parrish	Norborne, Mo.
Norborn Ct. ....	Thompson Chapel	John Burckhartt	Norborne, Mo.
Norborn Ct. ....	Lebanon	J. R. Craig	Norborne, Mo.
Norborn Ct. ....	Miles Point	W. E. Freeman	Hardin, Mo.
Triplett Ct. ....	Triplett	C. F. Merrifield	Triplett, Mo.
Triplett Ct. ....	Prairie Chapel	A. R. Gross	Brunswick, Mo.

# FAYETTE DISTRICT

Armstrong	Armstrong	Levi Markland	Armstrong, Mo.
Ashland Ct.	Ashland	J. D. Hart	Ashland, Mo.
Ashland Ct.	Smith's Chapel	Miss Ruth Henshaw	Ashland, Mo.
Ashland Ct.	Wilton	Alex. Gibbs, Jr.	Wilton, Mo.
Ashland Ct.	Hartsburg	T. C. Menke	Hartsburg, Mo.
Ashland Ct.	Baird's Chapel	P. S. Tremain	Hartsburg, Mo.
Clifton Hill Ct.	Clifton Hill	W. E. Lay	Clifton Hill, Mo.

(Charge)	(Sunday School)	(Superintendent)	(Address)
Clifton Hill Ct. ....	New Hope .....	L. M. Summers .....	Clifton Hill, Mo.
Clifton Hill Ct. ....	Providence .....	D. H. Milam .....	Clifton Hill, Mo.
Columbia .....	Broadway .....	Dr. F. T. Stephens .....	Columbia, Mo.
Columbia .....	Wilkes Boulevard .....	Price W. Stone .....	Columbia, Mo.
Columbia Ct. ....	Fairview .....	J. A. Buffun .....	Columbia, Mo.
Columbia Ct. ....	Nebo .....	G. H. Cox .....	Huntsdale, Mo.
Dalton and Asbury .....	Asbury .....	Oscar Wood .....	Keytesville, Mo.
Dalton and Asbury .....	Dalton .....	R. Westner .....	Dalton, Mo.
Dalton and Asbury .....	Vance School House .....	Robt. Warhouse .....	Forest Grove, Mo.
Dalton and Asbury .....	Barr School House .....		
Fayette Sta. ....	Fayette .....	I. B. Isley .....	Fayette, Mo.
Fayette Ct. ....	Smith's Chapel .....	Donald Petrie .....	Fayette, Mo.
Fayette Ct. ....	Moniteau .....	Roland Rickets .....	Fayette, Mo.
Fayette Ct. ....	Bethel .....	F. J. Hall .....	Fayette, Mo.
Glasgow .....	Glasgow .....	E. A. Daugherty .....	Glasgow, Mo.
Higbee Ct. ....	Higbee .....	Lamhier .....	Higbee, Mo.
Higbee Ct. ....	Clark .....	C. R. Butts .....	Clark, Mo.
Higbee Ct. ....	New Hope .....	Garnett Litrell .....	Clark, Mo.
Huntsville Sta. ....	Huntsville .....	I. B. Jackson .....	Huntsville, Mo.
Huntsville Ct. ....	Trinity .....	Lewis Franklin .....	Huntsville, Mo., R.F.D.
Huntsville Ct. ....	Sweet Springs .....	Thos. Fullington .....	Huntsville, Mo.
Huntsville Ct. ....	Renick .....	Hampton Perkins .....	Renick, Mo.
Huntsville Ct. ....	Hagar .....	John Mandry .....	Huntsville, Mo.
Keytesville .....	Keytesville .....	H. B. Richardson .....	Keytesville, Mo.
Keytesville .....	Adam's Chapel .....	Mrs. Gertrude Davis .....	Keytesville, Mo.
New Franklin .....			
Clark and Cooper .....	New Franklin .....	C. A. Edmonston .....	New Franklin, Mo.
Clark and Cooper .....	Clark's Chapel .....	J. P. Whitten .....	New Franklin, Mo., R.F.D.
Clark and Cooper .....	Cooper's Chapel .....	Mrs. M. Moore .....	New Franklin, Mo., R.F.D.

Prairie Hill	Prairie Hill		
Prairie Hill	Washington	F. W. Knott	Prairie Hill, Mo.
Prairie Hill	Pleasant Wood		
Roanoke Ct.	Roanoke		
Roanoke Ct.	Washington	C. C. Daniels	Armstrong, Mo.
Roanoke Ct.	Oak Grove	J. S. Garner	Armstrong, Mo.
Roanoke Ct.	Lebanon	W. S. Robinson	Fayette, Mo.
Rocheport Ct.	Rocheport	F. C. Dimmitt	Rocheport, Mo.
Rocheport Ct.	Woodlandville	Thos. Dinkle	Woodlandville, Mo.
Rocheport Ct.	Locust Grove	P. H. Henderson	Columbia, Mo.
Salisbury	Salisbury	H. T. Philips	Salisbury, Mo.

## GALLATIN DISTRICT

Albany	Albany	J. J. Wilson	Albany, Mo.
Breckenridge	Breckenridge	Fred Salisbury	Breckenridge, Mo.
Clarksdale	Clarksdale	J. Schrank	Clarksdale, Mo.
Clarksdale	Marvin	Floyd Beckville	Maysville, Mo.
Denver	Denver	Roy Lamb	Denver, Mo.
Denver	Halls Chapel	William Arnold	Albany, Mo.
Denver	Freeland Chapel	Mrs. Mamie Porter	Grant City, Mo.
Eagleville	Eagleville	Charles Leason	Eagleville, Mo.
Eagleville	Hobbs Chapel	M. T. Caughenhaver	Eagleville, Mo.
Eagleville	Pleasant Valley	Albert Morrell	Albany, Mo.
Edinburg	Edinburg	H. F. Perry	Trenton, Mo.
Edinburg	Antioch	N. E. Stephenson	Trenton, Mo.
Edinburg	Hatton	John Fulkerson	Trenton, Mo.
Edinburg	Dockery	Herman Brotton	Trenton, Mo.
Gallatin	Gallatin	W. L. Brosius	Gallatin, Mo.
Gallatin	Monroe Chapel	J. E. Swofford	Gallatin, Mo.
Gallatin Ct.	Centenary	Mrs. Belle Ballard	Gallatin, Mo.

(Charge)	(Sunday School)	(Superintendent)	(Address)
Gallatin Ct. ....	Ketron .....	Mrs. Eliza Wynne .....	Gallatin, Mo.
Jameson .....	Jameson .....	Mrs. Maude Graham .....	Jameson, Mo.
Jameson .....	Ellis Chapel .....	J. O. Ellis .....	Pattonsburg, Mo.
Jamesport .....	Jamesport .....	George W. DeVoss .....	Jamesport, Mo.
Lock Springs .....	Lock Springs .....	P. F. Maxwell .....	Lock Springs, Mo.
Lock Springs .....	Mt. Olive .....	Linnie Mast .....	Chillicothe, Mo.
Lock Springs .....	Spring Hill .....	H. P. Warner .....	Chillicothe, Mo.
Lock Springs .....	Central .....	Mrs. Lena Anderson .....	Chillicothe, Mo.
Mooreville .....	Mooreville .....	Richard Vadnais .....	Mooreville, Mo.
Mooreville .....	Bethel .....	Mrs. Lola Siddon .....	Mooreville, Mo.
Maysville .....	Maysville .....	C. C. Carter .....	Maysville, Mo.
New Hampton .....	New Hampton .....	George E. Scott .....	New Hampton, Mo.
New Hampton .....	Sinai .....	Thomas Zimarman .....	Martinsville, Mo.
New Hampton .....	Shady Grove .....	Frank Swartz .....	Bethany, Mo.
McFall .....	McFall .....	J. E. Sims .....	McFall, Mo.
McFall .....	Mt. Tabor .....	A. H. Teel .....	McFall, Mo.
McFall .....	Bethel .....	Edmond Henry .....	Pattonsburg, Mo.
Pattonsburg .....	Pattonsburg .....	J. B. McDonald .....	Pattonsburg, Mo.
Lineville .....	Lineville .....	C. W. Ellison .....	Lineville, Ia.
Lineville .....	Fairview .....	W. W. Wilder .....	Mercer, Mo.
Lineville .....	Mt. Olive .....	E. J. Wilson .....	Lineville, Ia.
Weatherby .....	Weatherby .....	William Caldwell .....	Weatherby, Mo.
Weatherby .....	Winslow .....	M. N. Sowyer .....	Grant City, Mo.

## HANNIBAL DISTRICT

Canton .....			
Florida Ct. ....	Florida .....	Clay Hensey .....	Florida, Mo.
Florida Ct. ....	Green Lawn .....	John Pruitt .....	Perry, Mo.

Florida Ct.	Santa Fe	A. N. Snider	Santa Fe, Mo.
Hannibal	Arch St.	J. M. Woods	Hannibal, Mo.
Hannibal	Park Church	W. T. League	Hannibal, Mo.
Hunnewell Ct.	Hunnewell	Arthur Sherry	Hunnewell, Mo.
Hunnewell Ct.	Andrew Chapel	Ed Byrd	Warren, Mo.
Hunnewell Ct.	Oak Dale	Dr. W. T. Patterson	Shelbina, Mo.
Hunnewell Ct.	Union Chapel	F. E. Sherry	Hunnewell, Mo.
Kahoka Ct.	Kahoka	Mrs. Ellen Kelley	Kahoka, Mo.
Kahoka Ct.	Bluff Springs	Mrs. M. J. Benning	Canton, Mo.
Kahoka Ct.	Wayland	J. C. Waples	Wayland, Mo.
Kahoka Ct.	Winchester	G. W. Kenneday	Kahoka, Mo.
LaBelle Ct.	LaBelle	J. R. High	LaBelle, Mo.
LaBelle Ct.	Colony	Carl Barr	Wyaconda, Mo.
LaBelle Ct.	Deer Ridge	Miss Ina Baltzell	LaBelle, Mo.
LaBelle Ct.	Williamstown	Rolla Wells	Williamstown, Mo.
LaGrange Ct.	Durham	P. S. Vincent	Durham, Mo.
LaGrange Ct.	La Grange	Curtis Brosis	LaGrange, Mo.
LaGrange Ct.	Liberty	H. L. Cooper	LaGrange, Mo.
LaGrange Ct.	Ten Mile	Mrs. Earl Vash	Canton, Mo.
Lewistown	Asbury	Aury Feigenspan	Steffenville, Mo.
Lewistown	Benbow	J. B. Guardhouse	Nelsonville, Mo.
Lewistown	Lewistown	H. D. Barklew	Lewistown, Mo.
Lewistown	Midway	Frank Conrad	Lewistown, Mo.
Monroe Ct.	DeMoss	A. Lee Ely	Monroe City, Mo.
Monroe Ct.	Ely	Mrs. R. L. Young	Ely, Mo.
Monroe Ct.	Mt. Vernon	A. L. Griffith	Monroe City, Mo.
Monroe Ct.	Sharpsburg	T. R. Burditt	Monroe City, Mo.
Monroe Ct.	Stoutsville	Dr. W. T. Bell	Stoutsville, Mo.
Monroe City	Monroe City	W. R. P. Jackson	Monroe City, Mo.
Monticello	Centenary	W. W. Ranson	Canton, Mo.
Monticello	Monticello	J. B. Felger	Lewistown, Mo.

(Charge)	(Sunday School)	(Superintendent)	(Address)
Monticello .....	Mt. Moriah .....	W. A. Bradrick .....	Canton, Mo.
Monticello .....	Prairie View .....	Clarence Marks .....	Monticello, Mo.
New London & Hydesburg..	Hydesburg .....	Frank Muehring .....	New London, Mo.
New London & Hydesburg..	New London .....	H. L. Pritchett .....	New London, Mo.
Novelty Ct. ....	Harmony .....	A. C. Ely .....	Edina, Mo.
Novelty Ct. ....	Hebron .....	H. W. Garnett .....	Leonard, Mo.
Novelty Ct. ....	Novelty .....	S. D. Cheatum .....	Novelty, Mo.
Oakwood Ct. ....	Oakwood .....	Harry Sanders .....	Oakwood, Mo.
Oakwood Ct. ....	Saverton .....	J. E. Stout .....	Saverton, Mo.
Palmyra Ct. ....	Mt. Olive .....	T. L. Morton .....	Taylor, Mo.
Palmyra Ct. ....	Pleasant Grove .....	W. C. Rose .....	Palmyra, Mo.
Palmyra Sta. ....	Palmyra .....	L. H. Sharp .....	Palmyra, Mo.
Shelbyville Ct. ....	Bethany .....	E. T. McBride .....	Shelbyville, Mo.
Shelbyville Ct. ....	Duncan Chapel .....	L. L. Duncan .....	Shelbyville, Mo.
Shelbyville Ct. ....	Morris Chapel .....	Frank Foreman .....	Shelbyville, Mo.
Shelbyville Ct. ....	O'Brien Chapel .....	J. Macfeely .....	Shelbyville, Mo.
Shelbyville Sta. ....	Shelbyville .....	J. J. Hewitt .....	Shelbyville, Mo.

#### MACON DISTRICT

Brashear .....	Brashear .....	W. L. Crossgrove .....	Brashear, Mo.
Brashear .....	Mount Tabor .....	R. O. Fleak .....	Hurdland, Mo.
Brashear .....	Rock Crick .....	L. M. Shearer .....	Hurdland, Mo.
Bucklin .....	Bucklin .....	C. E. Rouse .....	Bucklin, Mo.
Bucklin .....	Switzer .....	Chas. Wyatt .....	Bucklin, Mo.
Bucklin .....	Wyandotte .....	Ernest Parsley .....	Bucklin, Mo.
Cairo .....	Pleasant View .....	H. T. Vincent .....	Cairo, Mo.
Cairo .....	Eads Chapel .....	H. W. Hill .....	Cairo, Mo.
Cairo .....	Ardmore .....	I. T. Rice .....	Ardmore, Mo.

Cairo	Cairo		
Callao	Callao	J. T. Brown	Callao, Mo.
Callao	Bloomington	J. W. Ayers	Bevier, Mo.
Callao	Milam	Wm. Spencer	Macon, Mo.
Callao	Cook	A. Carvender	Atlanta, Mo.
Center and Trinity	Center	Mrs. D. V. McClelland	Kirksville, Mo.
Center and Trinity	Trinity	C. W. Holland	Green Top, Mo.
Clarence	Clarence	Silas Dean	Clarence, Mo.
Clarence	Wesley	F. G. Hogan	Clarence, Mo.
Downing	Downing	W. F. Riley	Downing, Mo.
Downing	New Hope	H. D. Beerbower	Queen City, Mo.
Downing	Bethel	B. L. Robins	Queen City, Mo.
Edina	Edina	W. E. Cottey	Edina, Mo.
Elmer	Westville	C. W. Riley	Marceline, Mo.
Elmer	Nestor	D. W. Coram	New Boston, Mo.
Gorin	Gorin	J. B. Huckey	Gorin, Mo.
Gorin	Antioch	Geo. Mileham	Wyaconda, Mo.
Gorin	Concord	D. W. Fordney	Memphis, Mo.
Grandville	Grandville	Benny Durbin	Paris, Mo.
Grandville	Goss	C. H. Davis	Paris, Mo.
Grandville	Jackson	H. J. Elchor	Paris, Mo.
Kirksville	Kirksville	V. J. Howell	Kirksville, Mo.
Lakenan	Lakenan	J. P. Snyder	Lakenan, Mo.
Lakenan		Mrs. Fritz Klein	
La Plata	La Plata	Miss Tillie Hamell	La Plata, Mo.
La Plata	Bellview	C. F. Smiley	Axtell, Mo.
La Plata	Sioux City	C. E. Harrison	Atlanta, Mo.
Macon	Macon	O. G. Jones	Macon, Mo.
Macon Ct.	Chapel Hill	W. E. Sherman	Macon, Mo.
Macon Ct.	Bethlehem	Mrs. Lyda B. Dunn	Annabell, Mo.
Macon Ct.	Excello	J. M. Butler	Macon, Mo.

(Charge)	(Sunday School)	(Superintendent)	(Address)
Madison .....	Madison .....	R. L. Mitchell .....	Madison, Mo.
Madison .....	Leesburg .....	T. E. Overfelt .....	Duncan's Bridge
Memphis .....	Memphis .....	J. C. Woodsmall .....	Memphis, Mo.
Mount Carmel .....	Mount Carmel .....	H. C. Davis .....	Edina, Mo.
Mount Carmel .....	Mount Tabor .....	R. O. Fleak .....	Hurdland, Mo.
Paris .....	Paris .....	Morgan Ransdell .....	Paris, Mo.
Shelbina .....	Shelbina .....	Dr. T. W. Lyell .....	Shelbina, Mo.
Shelbina Ct. ....	Bacon .....	W. A. Minick .....	Lentner, Mo.
Shelbina Ct. ....	Nowman .....	Frank E. Turney .....	Shelbina, Mo.
Shelbina Ct. ....	Green Wood .....		
Shelbina Ct. ....	Spencer .....	Fred Beard .....	Shelbina, Mo.

## MEXICO DISTRICT

Auxvasse .....	Auxvasse .....	C. W. Dudley .....	Auxvasse, Mo.
Auxvasse .....	Pleasant Grove .....	L. W. Cannell .....	Hatton, Mo.
Centralia Ct. ....	Maple Grove .....	L. O. Squires .....	Centralia, Mo.
Centralia Ct. ....	Mt. Zion .....	Ray Howell .....	Paris, Mo.
Centralia Ct. ....	Parterr Chapel .....	M. H. Sudsberry .....	Madison, Mo.
Centralia Sta. ....	Centralia .....	C. B. Meffert .....	Centralia, Mo.
Fulton Ct. ....	Mt. Carmel .....	J. C. Thornton .....	Fulton, Mo.
Fulton Ct. ....	Hams Prairie .....	James Gallagher .....	Fulton, Mo.
Fulton Ct. ....	Prairie Chapel .....	B. F. Thornton .....	Fulton, Mo.
Fulton Ct. ....	Millers Creek .....	Alfred Arthur .....	Millersburg, Mo.
Fulton Sta. ....	Fulton .....	Dr. H. S. Major .....	Fulton, Mo.
Hallsville Ct. ....	Hallsville .....	J. R. Hall .....	Hallsville, Mo.
Hallsville Ct. ....	Oak Chapel .....	T. T. Smith .....	Stephens, Mo.
Hallsville Ct. ....	Mt. Zion .....	Leslie Faucett .....	Hallsville, Mo.
Hallsville Ct. ....	Browns .....	W. C. Turner .....	Browns, Mo.

Mexico Ct. ....	Littleby .....	J. R. Snook .....	Mexico, Mo.
Mexico Ct. ....	Trinity .....	Joseph Wakefield .....	Mexico, Mo.
Mexico Ct. ....	Mt. Olive .....	Clyde W. Ellis .....	Molino, Mo.
Mexico Ct. ....	Bethel .....	A. B. Weilder .....	Mexico, Mo.
Mexico Ct. ....	Groves Chapel .....	Mrs. Mary Groves .....	Mexico, Mo.
Mexico Sta. ....	Mexico .....	Dr. W. L. Reed .....	Mexico, Mo.
Montgomery City .....	Montgomery .....	C. L. Clark .....	Montgomery, Mo.
Moberly .....	Fourth St. ....	M. J. Tedford .....	Moberly, Mo.
Moberly .....	N. E. Chapel .....	R. L. Kingsbury .....	Moberly, Mo.
Moberly .....	West Park .....		
McCredie Ct. ....	McCredie .....	Harry Pugh .....	Fulton, Mo.
McCredie Ct. ....	Calwood .....	Wilfred Robertson .....	Calwood, Mo.
McCredie Ct. ....	Williamsburg .....	Mrs. Rose Yates .....	Williamsburg, Mo.
McCredie Ct. ....	Calvary .....	J. T. Kemp .....	Bachelor, Mo.
Mokane Ct. ....	Mokane .....	T. F. Hathner .....	Mokane, Mo.
Mokane Ct. ....	Tebbetts .....	L. R. Hord .....	Tebbetts, Mo.
Mokane Ct. ....	Wainwright .....	E. S. Link .....	Wainwright, Mo.
Mokane Ct. ....	Liberty .....	D. W. Drinkard .....	New Bloomfield, Mo.
New Bloomfield .....	New Bloomfield .....	C. W. Lougley .....	New Bloomfield, Mo.
New Bloomfield .....	Cedar City .....	Henry Carl .....	Cedar City, Mo.
New Bloomfield .....	Rocky Branch .....	A. D. Dickson .....	New Bloomfield, Mo.
Reedsville .....	Bethel .....	Jesse Burton .....	Reedsville, Mo.
Reedsville .....	Reform .....	L. L. Waters .....	Portland, Mo.
Reedsville .....	Steedman .....	J. O. Erwin .....	Steedman, Mo.
Sturgeon .....	Sturgeon .....		
Sturgeon .....	Union .....	C. W. Bradley .....	Clark, Mo.
Sturgeon .....	Pleasant Grove .....	W. P. Thompson .....	Clark, Mo.
Sturgeon .....	Appleman .....	Hallock Bland .....	Centralia, Mo.
Wellsville .....	Wellsville .....	L. S. Allen .....	Wellsville, Mo.
Wellsville .....	Middletown .....	J. C. Jones .....	Middletown, Mo.
Wellsville .....	Bethel .....	Mrs. Mary Arnold .....	Wellsville, Mo.

(Charge)

(Sunday School)

(Superintendent)

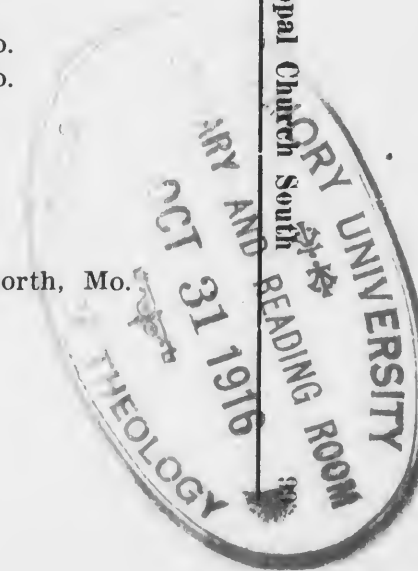
(Address)

RICHMOND DISTRICT

Arrington	Arrington	Mrs. Susie Hun	Arrington, Kans.
Arrington	Easton	Wm. Kirkpatrick	Easton, Kans.
Arrington	Greggs	John Scritchfield	North Cedar, Kans.
Arvondale	Arvondale	A. B. Glasscock	Randolph, Mo.
Arvondale	Randolph	Wm. Frick	Randolph, Mo.
Arvondale	Liden	J. O. Allen	North Kans. City
Cowgill	Cowgill	O. O. Walters	Cowgill, Mo.
Cummings	Cummings	O. F. Mansey	Cummings, Kans.
Cummings	Bethel	W. E. Hardin	Everest, Kans.
Cummings	Potter	Frank Beard	Potter, Kans.
Cummings	Oak Mills	J. R. Adams	Oak Mills, Kans.
Edgerton	Edgerton	V. V. Boydson	Edgerton, Mo.
Edgerton	Davis Chapel	Ed. Nichols	Dearborn, Mo.
Excelsior Springs	Excelsior Springs	G. W. Drener	Excelsior Springs
Fairmount	Fairmount	A. B. Stearns	Farimount, Kans.
Fairmount	Keekapoo	W. J. Adams	Keekapoo, Kans.
Hardin	Hardin	J. M. Linney	Hardin, Mo.
Hardin	Marton	Wm. Strane	Richmond, Mo.
Hardin	Snowden	Mrs. Bernice McQueen	Hardin, Mo.
Henrietta	Henrietta	R. H. Gott	Henrietta, Mo.
Jarbolo	Jarbolo	Sam Opligur	Jarbolo, Kans.
Jarbolo	Valley	John Burclay	Jarbolo, Kans.
Jarbolo	Bethel	J. Osborn	Easton, Kans.
Kearney Ct.	Kearney	Fred Loony	Kearney, Mo.
Kearney Ct.	Holt	I. D. Smith	Holt, Mo.
Lawson	Lawson	Frank Clark	Lawson, Mo.
Liberty	Liberty	W. E. Lawson	Liberty, Mo.

Millville	Millville	C. B. Wall	Richmond, Mo.
Millville	New Hope	S. O. Penny	Hardin, Mo.
Millville	Wesley	Albert Bright	Braymer, Mo.
Millville	Mount Olive	J. R. Hill	Norborne, Mo.
Orrick	Orrick	J. F. Campbell	Orrick, Mo.
Orrick	Missouri City	F. M. Newton	Missouri City, Mo.
Orrick	Camden	A. E. Evans	Camden, Mo.
Orrick	Fleming	Wm. Cranger	Orrick, Mo.
Platt City	Platt City	J. B. Flannery	Platt City, Mo.
Platt City	Hillsborough	A. B. Brewer	Platt City, Mo.
Plattsburg	Plattsburg	E. A. Baker	Plattsburg, Mo.
Polo	Polo	Sam Cook	Polo, Mo.
Rayville	Rayville	E. A. Snovelan	Rayville, Mo.
Rayville	Todds	Jessie Stera	Richmond, Mo.
Rayville	Knoxville	Robt. Walker	Rayville, Mo.
Richmond	Richmond	Ben E. Shotwell	Richmond, Mo.
Rushville	Rushville	W. A. Baker	Rushville, Mo.
Rushville	Stan	E. Elliot	Stan, Mo.
Smithville	Smithville	E. R. Streeter	Smithville, Mo.
Smithville	Paradise	R. C. Hulse	Smithville, Mo.
Turney	Turney	W. L. Meyers	Turney, Mo.
Turney	Perrin	Wm. Reynolds	Perrin, Mo.
Turney	Elmira	S. C. Stephenson	Elmira, Mo.
Weston	Weston	E. L. Vaughn	Weston, Mo.
Weston	Waldren	A. L. Simpson	Waldren, Mo.
Weston	Eldorado	Lon Walkey	East Leavenworth, Mo.

of the Methodist Episcopal Church South



(Charge)	(Sunday School)	(Superintendent)	(Address)
ST. CHARLES DISTRICT			
Bellflower Ct. ....	Bellflower .....	W. W. Metts .....	Bellflower, Mo.
Bellflower Ct. ....	New Providence .....	Charles Snarr .....	Bellflower, Mo.
Bellflower Ct. ....	Slavens Chapel .....	Elbert Smith .....	Troy, Mo.
Center Ct. ....	Center .....	Chas. Tipton .....	Center, Mo.
Center Ct. ....	Cross Roads .....	Morris Hart .....	Huntington, Mo.
Center Ct. ....	Centenary .....	Benjamin Moorra .....	Saverton, Mo.
Clarksville Ct. ....	Clarksville .....	George Idle .....	Clarksville, Mo.
Clarksville Ct. ....	Eolia .....	Theodore Black .....	Eolia, Mo.
Defiance Ct. ....	Defiance .....	C. D. Kellar .....	Defiance, Mo.
Defiance Ct. ....	Cottleville .....	P. L. Green .....	Weldon Springs, Mo.
Defiance Ct. ....	Howell .....	J. U. Muschaney .....	Howell, Mo.
Elsberry and Smith Chapel	Elsberry .....	J. T. Devarsey .....	Elsberry, Mo.
Elsberry and Smith Chapel	Smiths Chapel .....	Harry Ogden .....	Eolia, Mo.
Elsberry and Smith Chapel	Swans School H. ....	E. H. Springston .....	White Circle, Mo.
Jonesburg .....	Jonesburg .....	F. J. Boehmer .....	Jonesburg, Mo.
Jonesburg .....	High Hill .....	Patterson Perry .....	New Florence, Mo.
Laddonia Ct. ....	Laddonia .....	D. C. Hatton .....	Laddonia, Mo.
Laddonia Ct. ....	Farber .....	D. A. Vault .....	Farber, Mo.
Laddonia Ct. ....	New Providence .....	J. J. Jennings .....	Hallsville, Mo.
Laddonia Ct. ....	Pleasant Plains .....	M. D. Porter .....	Vandalia, Mo.
Louisiana .....	Louisiana .....	Robert A. May .....	Louisiana, Mo.
Moscow Mills .....	Moscow Mills .....	John Borgelt .....	Moscow Mills, Mo.
Moscow Mills .....	Sugar Creek .....	John Dowell, Jr. ....	Troy, Mo.
Moscow Mills .....	Briscoe .....	J. C. Hupp .....	Briscoe, Mo.
McKittrick .....	McKittrick .....	O. A. Brandt .....	McKittrick, Mo.
McKittrick .....	Portland .....	Mrs. J. W. Garrett .....	Portland, Mo.
McKittrick .....	Trinity .....	Fred Cundiff .....	Americus, Mo.

New Florence	New Florence	L. Caldwell	New Florence, Mo.
New Florence	Danville	A. N. Elliott	Danville, Mo.
New Florence	Hugo	Howard Ellis	New Florence, Mo.
New Florence	Minneola		
O'Fallon and Wenzville	O'Fallon	E. A. Keithley	O'Fallon, Mo.
O'Fallon and Wenzville	Wentzville	W. A. Dalton	Wentzville, Mo.
Silex Ct.	Silex	J. B. Williams	Silex, Mo.
Silex Ct.	Ashley	L. A. Strother	Bowling Green, Mo.
Silex Ct.	Oak Grove	J. C. Huckstep	Eolia, Mo.
St. Charles	St. Charles	W. N. Gray, Jr.	St. Charles, Mo.
Troy	Troy	E. B. Woolfolk	Troy, Mo.
Vandalia	Vandalia	H. R. Butts	Vandalia, Mo.
Vandalia	Frankfort	O. R. Kirney	Frankford, Mo.
Vandalia	New Harmony	Miss Maude Ball	Curryville, Mo.
Warrenton	Warrenton	J. H. Keadle	Warrenton, Mo.
Warrenton	Central Grove	Marion Jones	Warrenton, Mo.
Warrenton		Mrs. Henry Kniggs	Warrenton, Mo.
Winfield	Winfield	George Martin	Winfield, Mo.
Winfield	Asbury Chapel	Archie Miller	Foley, Mo.
Winfield	Bethany	Geo. Prescott	Foley, Mo.
Wright City	Wright City	Mrs. J. A. Romald	Wright City
Wright City	Forristell		
Wright City	Shiloh	W. L. Pritchett	Wright City
Wright City	Wesley Memorial	Eric Seeburger	St. Charles, Mo.

## ST. JOSEPH DISTRICT

Agency	Agency	Miss Lucy Miller	Agency, Mo.
Agency	Sparta	B. F. Gray	Frazier, Mo.
Agency	Mt. Moriah	S. B. Utz	St. Joseph, Mo.
Barnard	Barnard	J. M. Broadbent	Barnard, Mo.
Barnard	Pleasant Grove	B. C. Hall	Wilcox, Mo.

(Charge)	(Sunday School)	(Superintendent)	(Address)
Barnard .....	Wilcox .....	Edgar Henderson .....	Barnard, Mo.
Bedford and Platte .....	Bedford Chapel .....	Charles Keys .....	Helena, Mo.
Bedford and Platte .....	Platte Chapel .....	H. E. Kennedy .....	Savannah, Mo.
Craig Ct. ....	Craig .....	C. W. Anibal .....	Craig, Mo.
Craig Ct. ....	Tarkio Chapel .....	E. E. Boyd .....	Fortescue, Mo.
Craig Ct. ....	Bethel .....	H. P. Moorman .....	Craig, Mo.
Craig Ct. ....	Elkdale .....	Boyd Locke .....	Biglow, Mo.
Dearborn .....	Dearborn .....	R. V. Shores .....	Dearborn, Mo.
Dearborn .....	Dekalb .....	A. L. DeWeese .....	Dekalb, Mo.
Elmo .....	Elmo .....	R. R. Joy .....	Elmo, Mo.
Elmo .....	North Grove .....	C. R. Lamar .....	Elmo, Mo.
Fairfax .....	Fairfax .....	C. H. Schooler .....	Fairfax, Mo.
Fairfax .....	Rupes Grove .....	J. N. Thompson .....	Tarkio, Mo.
Forest City .....	Forest City .....	R. W. Fawks .....	Forest City, Mo.
Guilford .....	Guilford .....	G. B. Rimel .....	Guilford, Mo.
Guilford .....	Bethel .....	F. L. Clayton .....	Guilford, Mo.
Hamburg .....	Hamburg .....	G. L. Smith .....	Hamburg, Ia.
Hamburg .....	Valley Farm .....	M. A. Nickson .....	Payne, Ia.
Hamburg .....	Cox Chapel .....	E. B. Wright .....	Hamburg, Ia.
Julian and Downs .....	Julian .....	Chas. E. Stout .....	Julian, Neb.
Julian and Downs .....	Downs Chapel .....	George Overton .....	Nebraska City, Neb.
Maryville Sta. ....	Maryville .....	R. C. Seal .....	Maryville, Mo.
Ravenwood .....	Ravenwood .....	E. H. Sims .....	Ravenwood, Mo.
Ravenwood .....	Monroe .....	Geo. Goodson .....	Ravenwood, Mo.
Rock Port .....	Rock Port .....	F. H. Schooler .....	Rock Port, Mo.
Rock Port .....	Pleasant Valley .....	G. T. Gubser .....	Fairfax, Mo., R.F.D.
Savannah .....	Savannah .....	S. W. Wells .....	Savannah, Mo.

St. Joseph	Francis St.	W. L. McCanley	St. Joseph, Mo., Swift Bld.
St. Joseph	Gooding	R. J. Ryneerson	St. Joseph, Mo., 515 1-2 Colo.
St. Joseph	Hundley	Dr. W. E. Taylor	St. Joseph, Mo., Corby Bldg.
St. Joseph	Hyde Park	C. W. Meyer	St. Joseph, Mo., Savannah Ave.
St. Joseph	Olive St.	N. S. Hillyard	St. Joseph, Mo., 13th Str.
St. Joseph	Spruce St.	D. E. Stanton	

## MEMOIRS

**THE REVEREND THOMAS RUCKER KENDALL**

The Rev. Thomas R. Kendall was born in Shelby Co., Ky. Dec. 13, 1835, and departed this life at Denver, Colo., Dec. 3, 1915.

At the age of twenty-four years he was converted and the same year licensed to preach, continuing in a ministry active to the extent of his strength through a period of fifty-six years.

On the eleventh of May, 1864, he was united in marriage with Miss Hattie Walker, Memphis, Mo., who departed this life twelve years later.

October the 11, 1877, he was married to Miss Willie C. Brown, who survives him.

In the Christian Union church, later in the Illinois Conference, he served in order the following charges: Smithville, Ottawa, Hebron and Midway. The autumn of 1873 he transferred to the Missouri Conference, where he served Newark, Canton, Palmyra Ct., Colony, LaBelle, Philadelphia, Ashley, New Florence, Jonesburg and Winfield, building churches, parsonages and feeding the flock, while everywhere blessed of God in the birth of many souls to eternal life under his ministry.

Never enjoying robust health the exposure and strenuous work of the pastorate wore him out, and in 1894 he moved to Colorado in search of a more suitable climate, and continued his residence there, preaching the word as his strength permitted, till the final call came, after a lingering illness of great suffering. His faithful wife and two daughters, Mdms. Rogers and Green, were with him throughout this ordeal.

His departure is mourned by an aged companion and six children: Ida (Mrs. L. A. Strother, Ashley, Mo.) and Marvin, Ithaca, N. Y., of the first marriage, and of the second, Mrs. George Harmer, Los Angeles, Cal.; Mrs. Henry Rogers, Howbert, Colo.; Mrs. Henry Tieck, San Francisco, and Mrs. B. Raymond Greene, Denver, Colo.

His ministry was marked by a gentle kindness that won its way where a more fiery force must have failed. He was the writer's pastor at that early period of childhood when "the preacher" is seen through a veil of awe that puts him very far away, but on Brother Kendall's visits into our home he seemed nearer than others did; while his playful skipping down the garden walk with me stands out vividly in memory across its thirty years. Being a child of God he loved and was beloved of God's little ones.

In his closing hours, Christ, whom he had served so carefully through life's years of strength, did not fail him, but the shadowy way was well

lighted by the Star of Bethlehem and his failing mortal faculties caught glimpses of the things supernal. It may be well said of him, "He was not for God took him."

These few words constitute the official record of a long and eventful life and fewer still will endure the passing of many seasons on the marble's breast, but an inscription in the imperishable souls of men will remain the living epitaph of one who served with Christ-like meekness and endured with no less fortitude. Even our admiration may not add to the beauty of a well lived life but may our reverence renew its worth and power in our own.

W. B. RIGG,

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**REV. JOSEPH HENRY PRITCHETT, D.D.**

Rev. Joseph Henry Pritchett, D.D., departed this life at the home of his son, Dr. Paul L. Pritchett, Webb City, Mo., March 21, 1916, age 81 years, one month and thirteen days. He was born in Henry county, Virginia, of Methodist parentage, and when quite young came to Missouri and settled in St. Charles county, where he received his early education and grew to young manhood on the farm. Under the gracious influence of a revival of religion conducted by W. W. Redman, George Smith and D. T. Sherman in old Shiloh church, near his boyhood home, he was converted at the age of thirteen and joined the Methodist Episcopal Church, South. He was licensed to preach by the Flint Hill Charge, August, 1855, and the following September entered the traveling connection of the Missouri Conference; and for more than a half century gave the strength and vigor of his manhood to the altars of the church he loved. He traveled eight circuits, seven districts and served nine stations. At the call of the church he gave several years to educational work, as President of Howard-Payne College, Pritchett Institute, and Professor in Central College. He was elected by the General Conference Missionary Secretary, and in this responsible office served the church for four years. Seven times he was elected a delegate to the General Conference, and was usually chairman of his delegation.

By every token Dr. Pritchett was an able minister of the gospel and a wise leader in the Church. His natural endowments were of a high order. A commanding presence, a musical voice like a trumpet sounding all the notes in the scale, a mind stored with wholesome knowledge, his thoughts, like disciplined soldiers, came and went at his bidding. Early

in his ministry he took high rank as a preacher. Only the great themes of salvation were worthy of his consideration. Give him a text, an hour in which to elucidate it, and the thoughtful hearer was enriched from God's storehouse, for he brought out of his treasure things new and old. While not a lover of polemic discussion, he was an able exponent of the doctrines and polity of the Church, and when called to defend them did so with great credit to himself and the Church he represented.

Doctor Pritchett was married to Miss Mary Jane Johnston, April 9, 1857. Of this union eight sons were born, who were tenderly nurtured and fully equipped for the responsibilities of life. Two of this number became ministers of the gospel. Rev. Joseph J. Pritchett, a brilliant young preacher, died a few years ago, and the Church deplored, what seemed to be his untimely death, for he gave great promise of usefulness. Rev. J. T. Pritchett, now Presiding Elder of the Nevada District, is a worthy successor of his ascended father. The other sons are in professional life and each has attained to eminence in his chosen profession. Sister Pritchett, in great feebleness of body, is waiting till the shadows are a little longer grown, when she hopes to cross the silent river, and join the companion of her life in the land of fadeless day.

Doctor Pritchett in 1905 took the supernumary relation, moved within the bounds of the Southwest Conference, and supplied the Lebanon charge for two years. With this pastorate his active labors ceased, and he was given the superannuated relation. The evening of life was spent in quietude and loving ministrations at the bedside of his companion, awaiting the call of the Master. Having served faithfully his generation by the will of God he has fallen upon sleep. In all the relations of life he was a good man, and his life was above reproach. The weary pilgrim has reached the goal and rests from his labors. In the cemetery of Independence, Mo., he sleeps among the silent dead the sleep of the just.

"He helped the weak and the weary, he comforted those who mourn;  
And no man knoweth the number of burdens he has borne;  
He sang when his heart was weary, songs full of hope and cheer;  
And his songs brought comfort and courage, and all were glad to hear."

R. H. COOPER.

**WILLIAM BENJAMIN WHEELER**

William Benjamin Wheeler was the tenth child of a family of eleven children. His father and mother, Mason and Nancy Wheeler, were among the pioneer settlers of Shelby county, Mo.

William Benjamin was born in Shelby county, September 24, 1854. He became a Christian and a member of the Methodist Church in early life. He was married to Miss Mary E. Clayton, daughter of Dr. H. H. Clayton, September 20, 1886, in Greely, Colo. She, with two daughters, Miss Louise, of Cape Girardeau, and Mrs. Lena Belle Pallardy, of Enid, Okla., mourn the death of this noble husband and most indulgent father.

Brother Wheeler was a great preacher. He was looked upon as a man for emergencies, was absolutely fearless, and ever ready to lead the armies of God against the powers of sin, but as gentle and kind as a mother and always glad to hear advice from others in whom he had confidence. He obtained his education in Shelbyville High School and Shelbyville College. He was engaged in school work for many years. From 1877 to 1880 he taught in the schools of Missouri, and in 1881 to 1882 in Illinois. He joined the Denver Conference in 1883. He was president of Las Vegas Female College, New Mexico, and was also connected with the public schools of that state in 1887 and 1888. He was superintendent of the schools of Logan county, Colo., in 1889. While principal of the Logan High School he was a member of the committee that formed a curriculum for the State Schools and was also one of seven who re-wrote a large part of the school laws of Colorado.

Bro. Wheeler was transferred from the Denver Conference to the Missouri Conference in 1893. For twenty-five years he served the churches to which he was appointed with great success, which means he always had the co-operation of his people. He gave much of his thought and time to the material interests of the church. During his pastorate at Carrollton, a splendid church building, which the congregation is now using, a monument to his ability was erected. In other charges he improved the church property and was a great success in raising old debts. He always left his charges in first-class condition for his successors.

Bro. Wheeler had a big heart. He loved men and was a member of several Fraternal Organizations, among them the Masons and K. P's. He exemplified the Pauline Spirit of becoming all things to all men that he might win some to Christ.

Bro. Wheeler served the following charges in the Missouri Conference: Osborn, Kahoka, Canton, Carrollton, Gallatin, Macon, St. Charles, Glasgow, Milan, and Breckenridge.

Bro. Wheeler's health began to fail about two years ago. He suffered intensely at times, but was ever hopeful that he would improve, and be able to serve his people. In his struggle with disease during these months he showed his wonderful will-power. Not until Monday evening did he seem to give up hope, when he said to a friend: "I have done all that can be done, I am in the hands of my Heavenly Father."

Bro. Wheeler passed to his reward on Tuesday at 2 a. m., May 2, 1916.

"The pains of Death are past,  
Labor and Sorrow cease,  
And life's long warfare closed at last,  
His Soul is found in Peace.  
Soldier of Christ well done,  
Praise be Thy new employ,  
While Eternal Ages run,  
Rest in thy Savior's joy."

Funeral was conducted by the writer, assisted by a number of his brethren of the Conference. The interment was at Clarence, Mo.

A. C. BROWNING.

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### REV. PINCKNEY HAWKINS

Bruce Pickney Hawkins, son of William F. and Cynthia A. Hawkins, was born in Rogerville, Tenn., July 29, 1884, and his soul went back to the God who gave it. from his father's home near Eolia, Mo., April 16, 1916. At the age of eighteen years, under the ministry of W. O. Medley, he joined the M. E. Church South, at what was then called Old Prairieville, (Now North Eolia).

In April, 1908, he was licensed to preach by the St. Charles District Conference, C. O. Ransford Presiding Elder. That fall he was admitted on trial in the Missouri Conference in Hannibal, Mo.

He served the Silex Circuit one year, McCredie Circuit two years and the Readsville Circuit four years. His health having completely failed, at the last session of our Annual Conference in Chillicothe, Mo., Bishop Hendrix gave him an appointment as Junior preacher on the Mokane Circuit so that he might have opportunity to regain his health.

His health was not to be restored and after a few brief months of

struggle and battle, living in open air and sleeping much of his time in a tent, his life went out.

I was his Presiding Elder for three years and can say that Brother Hawkins was one of the choicest spirits I have ever known. He had the intellect, character and consecration which would have assured him high rank with us if physical health had not failed him.

The people all over the McCredie and Reads ville Circuits speak his name in tenderness and love. He commanded their admiration and respect and they gladly followed him as their young and manly shepherd.

Bro. Hawkins leaves a widow and a little two year old son to mourn his loss.

A. B. CULBERTSON.

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#### REV. EDGAR DAVID WATSON

Rev. Edgar David Watson was born in St. Charles, Mo., September 30, 1865, and died in Center, Texas, August 29, 1916. He comes from a long line of Methodist ancestry, his grandfather, David Watson, was a member of the first Methodist Class formed in Pike county, Missouri, in 1816. His sainted father, Rev. H. B. Watson, was an honored and an able member of the Missouri Conference. He received his academic training in Pritchett Institute, Glasgow, Mo., and graduated from the Missouri University in 1889. For twelve years he taught in schools and colleges in Shelbina, Louisville, Ky., Palmyra, Richmond and Lexington. He was married to Miss Bertie Spencer, daughter of Rev. B. H. Spencer, September 5, 1895. Two children, Berry Bascom and Bernice, blessed their home. He was licensed to preach in 1892 and was a local preacher until September, 1898, when he was received on trial into the Missouri Conference at Memphis, Mo., Bishop Candler presiding. He served the following charges: Elmo, three years; Kirksville, two years; Glasgow, two years; Louisiana, two years; Vandalia, one year; assistant to the Church Extension Secretary, Dr. W. F. McMurry, four years, and charges in the Texas Conference four years.

Brother Watson was a thorough scholar and was one of the strongest preachers the Missouri Conference has known. He was diligent and faithful as a pastor and his work everywhere was a blessing to the church. He was held in high esteem by his brethren in the Conference and loved by the people he served. His widowed mother, Mrs. H. B. Watson, and

sister Cora, reside in Palmyra. The funeral service was conducted at Palmyra by the Revs. W. F. McMurry, J. A. Mumpower and Robert McIlvoy.

JOHN A. MUMPOWER.

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### SISTER VIRGINIA TOOLE

Sister Virginia Toole, wife of the late Rev. Walter Toole, was born in Marion county, Mo., July 18, 1831. Her parents were John and Annie Lyell.

The Lyell family came from Virginia to Missouri more than three quarters of a century ago, and have been prominent in the Methodist Church of the State all these years.

Brother and Sister Toole were married in 1850 and for 45 years labored together in the kingdom and ministry of Christ and His church. Sister Toole was the mother of nine children, some of these went before their mother to meet her at the gates of Pearl. The others live to honor her name on earth.

Since the death of Brother Toole, twenty years ago, Sister Toole has lived with her daughter, Mrs. J. N. Edwards, of Macon, Mo. Her life was one of beautiful devotion to her children and her church.

The pastor found in her a true friend and counselor. She was always a friend to the sick and the poor. She knew how to pray, and spent her last days praying for her children and the church.

All in all, no saintlier woman has lived in our midst. She gave the Gospel of Christ a full chance in her life. She was a perfect product of that Gospel.

She died in great peace, November 12, 1915. Her body rests by that of her husband in beautiful Oakwood Cemetery at Macon, Mo.

G. B. SMITH.

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### MRS. W. C. MAGGART

Sarah Elizabeth LaRue was born in Monroe county, West Virginia, January 20, 1837, the daughter of Jacob and Sarah Elizabeth LaRue. In

her early childhood the family came to Missouri, and settled near Fulton in Callaway county, where she grew to womanhood.

December 26, 1858, she was married to Rev. Ward C. Maggart. Eleven children were born to them, nine of whom, with the husband, survive her. They are: Richard H., Mrs. Nancy Grambling, Mrs. Amanda Crenshaw, Henry A., Luther C., Jesse L., Mrs. Eliza Miller, Mrs. Margaret Stout, Mrs. Ida Garnett.

In all the relations of life Sister Maggart truly magnified her Lord. Baptized in infancy, converted when young, she was a life-long and devoted member of the church. Beginning in 1881, for twenty-five years she shared faithfully and well with her honored husband the obligations of the itinerant ministry, and also gave to that ministry a son, Rev. Luther C. Maggart, who for twenty-four years has been a member of the Missouri Conference.

It was her lot to suffer much, yet through fourteen years of declining health her patience and resignation were unfailing. Stricken with pneumonia her powers of resistance were at last overcome. She knew the end was near, and spoke with serene joy of the approaching change. The triumph of a living faith enlarged in her death, and "dying seemed her last, best act of faith." On January 15, 1916, at her home near Leonard, Mo., peacefully her spirit passed to its God.

"Like some broad river widening t'ward the sea,  
Calmly and grandly life joined eternity."

The funeral was held from the Hebron church, to which she belonged, and was conducted by W. P. Wynn, assisted by Revs. B. B. Harvey and R. A. Mitchell. The interment was in Greenwood Cemetery, Palmyra.

W. P. WYNN.

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#### MRS. MARY E. McMURRY

Mrs. Mary E. McMurry (nee Williams), widow of the late Rev. W. W. McMurry, of the Missouri Conference, born in Johnson county, Mo., April 24, 1840, married in Colony, Knox county, Mo., May 29, 1862, closed her eyes to earthly scenes at her home in Shelbina, Mo., to enter upon the reward of the faithful on February 5, at 10:30 p. m. She was the youngest

of fourteen children, and the last of these to pass away. She was the mother of eleven children, one of whom died in infancy and two after having reached mature years. Seven of the eight living children were at her bedside during her last hours. The absent one, who lives in the State of Washington, found it impossible to be present.

She was an industrious, intelligent, loving, faithful wife and mother; always wise in counsel, and with a genius for self-sacrifice, she followed in her thought and service to life's close those dear to her.

Rev. H. P. Bond, a member of the Missouri Conference, now superannuated and residing in El Paso, Texas, writes as follows: "Your mother was as perfect a model of an itinerant's wife, and as patient, and loving, and faithful a mother to his and her children as I ever knew. I esteemed her friendship and her kind, sisterly interest in me as a young preacher more than fine gold and earthly goods which some were influenced through her solicitations to bestow on me. Her home life was like that of the Mother of Methodism, Susannah Wesley. She looked well to the affairs of her household, and her children rise up and call her blessed. Indeed, that description of the 'excellent woman' in Proverbs 31:10-31, is applicable to her in every particular item. I read it today and think of her! I think of you all as children whom I was wont to pet, and nurse on my lap, and tell Bible stories to, while your mother got my dinner, or mended my clothes in old Shelbyville, Mo., or out on the farm, near town."

Rev. Henry C. Bolen, her pastor, through the months of suffering which preceded her going away was as thoughtful, tender, and faithful in his ministrations as a son. She looked forward to his visits and entered into the spirit of the worship, which he frequently conducted, with her whole heart. At her request, he conducted the funeral services, and was assisted by the long-time friend of the family, Rev. John A. Mumpower, now having the distinction of being the longest in service on the effective list of the members of the Missouri Conference.

We tenderly laid her away beside our noble father, who preceded her some twelve years to the better country. She sleeps well, and her memory is precious.

W. F. McMURRY.

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#### MRS. J. P. NOLAN

Mrs. J. P. Nolan, formerly Miss Elizabeth Catick, was born in Franklin, Warren county, Ohio, January 15, 1829, and died in Macon, Mo., February 23, 1916.

The deceased and Rev. Jackson P. Nolan were married in the Eighth Street Methodist Church, St. Louis, July 8, 1856, by Rev. D. R. McAnally, D. D.

Four children, Mr. L. P. Nolan, an active member of the Centenary Church, St. Louis; Mrs. Georgia M. Cadogan and Miss Maude E. Nolan of Macon, and Mrs. Blanche E. Hopkins, Easton, Pa., live to honor the deceased parents.

The life of the wife of a Methodist minister is so wrapped up in the work of her husband that it is difficult to speak of one without the other. It was the privilege of the writer to know Dr. Nolan while he was presiding elder of the Mexico District 1874-78. He was one of the "heroes of the saddle-bags," enlarging the vision of the country boys of the day. It was no small honor to go on horseback eight miles, leading a horse for the presiding elder to ride back for the Quarterly meeting occasion. It was a rare opportunity to ask questions of a man of culture and distinction and have him give a close talk on things supreme.

While standing at the graves of the deceased parents, memory recalled impressions made in boyhood days. The vigorous preaching to immense crowds in a great country church, prayer and conversation in the home, and the man of counsel in church assemblies were as fresh as dew. Dr. Nolan was a man looking after the little things as well as the great in church work. He visited in many homes and prayed and talked with boys as a true shepherd of the flock.

When Dr. and Mrs. Nolan were married he was agent of the American Bible Society of Missouri. He afterwards taught in St. Charles College, Gallatin; Shelbyville, Bloomington and Macon. Since 1867, Macon has been the home of the family. From this point Dr. Nolan went out to travel in succession five districts, covering more than half of the Missouri Conference. The monuments to his labors are substantial church buildings. There was beauty and strength to these structures planned by his suggestions. More than once the writer has asked, and received an affirmative answer to the question, "Did not Dr. Nolan plan this church?" After retiring from district work his only pastorate was marked by the spirit of the old prophet in the building of another substantial church.

Mrs. Nolan survived her husband twenty years, and passed quietly to her reward. She lived in Macon forty-eight years, and in Macon county more than fifty years. Her old age was made pleasant by the sweet ministries of loving daughters.

B. D. SIPPLE, P. E.

**MRS. E. W. REYNOLDS**

Emma Bird Rider, youngest daughter of P. G. and Sarah E. Rider, was born near Clarksburg, Harrison county, Va., (now West Va.,) January 12, 1860.

While she was yet a small girl the family settled at Williamstown, Wood County, West Va., where she grew to womanhood and was educated in the public schools, completing her education in Marietta, Ohio. She then taught in the public schools for several years and was also a successful teacher of music.

While very young she gave her heart to God, united with the M. E. Church and ever after lived the life of a pure Christian woman. December 21, 1887, she was united in marriage to Rev. E. W. Reynolds who was at that time a member of the Western Virginia Conference of the M. E. Church, South, and stationed at Clarksburg. She at once transferred her membership from the M. E. to the M. E. Church, South, that she might be in the closest fellowship with the Church of her husband.

In the fall of 1891 her husband transferred to the Missouri Conference where they have lived and labored for the last twenty-five years.

Her health began to decline in January, 1915. At once she began to take medical treatment and in August spent three weeks in Barnes Hospital, St. Louis. Last fall they were stationed at Louisiana, Mo., where in February her health broke down so completely from Brights disease that her husband secured a release from his work and at her request brought her back to Williamstown that she might spend the remainder of her days in the old home town.

She was happy to get back and see her mother and relatives once more, and seemed for a time to improve. She had the best medical attention and nursing that was available both in Missouri and after her return to West Virginia, but nothing could stay the ruthless hand of death, and at midnight, May 12, 1916, her pure soul left the body to be with her Saviour.

She talked freely with her husband about her approaching death and would always say that she was ready to go but would rather stay if it were God's will to restore her to health.

She was a woman of cheerful disposition, above the average in intelligence, and made friends wherever she went. She was devoted to the church and always did what she could to help her husband in his work.

She was also a devoted member of the Order of Eastern Star and enjoyed the work of the order. She was in every respect a true and faithful help-mate to her husband and never were man and wife more devoted to each other than they. As a wife and mother she was all that these names imply. Proverbs 31:10-12.

She loved her Bible and good literature. One night just before her death she awoke from a stupor and said: " 'Destroy this body, yet in my flesh shall I see God:'—that is in Job is it not?"

Yes: "Some day the silver cord will break,  
And I no more as now shall sing;  
But O, the joy when I shall wake,  
Within the palace of the King.

And I shall see Him face to face,  
And tell the story—'Saved by grace,'  
And I shall see Him face to face,  
And tell the story—'Saved by grace.'

Some day my earthly house will fall,  
I cannot tell how soon 'twill be,  
But this I know—my All in All  
Has now a place in heaven for me.

Some day, when fades the golden sun  
Beneath the rosy tinted west,  
My Blessed Lord shall say, 'Well done,'  
And I shall enter into rest."

Some day, 'till then I'll watch and wait,  
My lamp all trimmed and burning bright,  
That when my Saviour ope's the gate  
My soul to Him may take its flight."

She leaves her devoted husband, one son, Prof. Floyd Wilson Reynolds of Morris Harvey college, her aged mother, one sister, one brother, and a number of nieces and nephews to mourn her death, besides her numerous friends in Missouri and West Virginia. Monday, May 15, 1916, funeral services were conducted at her home in Williamstown, by the Rev. Dr. U. V. W. Darlington, President-elect of Morris Harvey College, Barboursville, W. Va., in the presence of a house full of sorrowing relatives and friends, after which the body was tenderly laid to rest in the beautiful River View K. of P. cemetery, overlooking the Ohio River at Williamstown, West Va., to await the morning of the resurrection.

C. O. RANSFORD

## OUR HONORED DEAD

NAME	Joined Missouri Conference	DIED	BURIED
John Wallace.....	1819.....	Aug. 27, 1822.....	
Joseph Kinkaid... ..	1821.....	March 17, 1823.....	
Samuel Glaze.....	1816.....	Sept., 1824.....	...St. Louis County
Wm. Beauchamp.....	1822.....	Oct. 8, 1824.....	.....Paoli, Indiana
Thomas Wright.....	1809.....	Feby. 14, 1825.....	.....Cape Girardeau
R. H. Lee.....	1831.....	March 15, 1835.....	.....Pleasant Green
Martin Wells.....	1832.....	March 20, 1835.....	....Little Rock, Ark.
Thomas Drummond....	1834.....	June 14, 1835.....	.....St. Louis
J. P. Neill.....	1832.....	July, 1835.....	
N. R. Bewley.....	1833.....	Jan. 25, 1836.....	
J. H. Ruble.....	1833.....	1836.....	.....Burlington
Melville Wiley.....	1839.....	Sept. 13, 1841.....	
Wm. Johnson.....	1828.....	April 8, 1842.....	....Shawnee, Kans.
Uriel Haw.....	1825.....	Sept. 7, 1844.....	.....Charleston
J. H. Fielding.....	1835.....	Oct. 14, 1844.....	.....St. Charles
G. W. Bewley.....	1826.....	Nov. 5, 1846.....	.....Hannibal
J. A. Tutt.....	1841.....	Oct. 25, 1849.....	.....Platte Co.
W. W. Redman.....	1820.....	Oct. 31, 1849.....	.....Danville
Alexander Best.....	1843.....	1849.....	
Milton Jamiseon.....	1847.....	May 30, 1850.....	..Fort Laramie, Wyo.
T. A. Green.....	1850.....	1851.....	
Z. N. Roberts.....	1844.....	1851.....	.....Weston
Jacob Lanius.....	1832.....	Oct. 8, 1851.....	.....Glasgow
Richard Bond.....	1841.....	March 7, 1853.....	.....Danville
H. M. Turner.....	1847.....	Dec. 23, 1854.....	.....La Grange
William Patton.....	1837.....	March 14, 1856.....	.....Weston
Lorenzo Newman.....	1851.....	Jany. 5, 1857.....	
B. S. Ashby.....	1845.....	Aug. 31, 1860.....	.....Keytesville
R. C. Hatton.....	1848.....	May 20, 1862.....	.....Utica
G. L. Sexton.....	1857.....	1864.....	
W. G. Caples.....	1839.....	Oct. 18, 1864.....	.....Brunswick
Wm Ketron.....	1830.....	Oct. 25, 1864.....	.....Grundy Co.
D. R. Smith.....	1864.....	Oct. 25, 1864.....	.....Grundy Co.
Edwin Robinson.....	1837.....	Nov. 26, 1864.....	.....Fayette
J. F. Young.....	1835.....	June 30, 1865.....	.....Florida
D. A. Leeper.....	1841.....	March 14, 1868.....	.....Chillicothe
H. H. Hedgeeth.....	1852.....	Febry. 15, 1869.....	.....Fillmore
M. L. Eads.....	1839.....	Jany. 8, 1870.....	.....Carrollton
G. W. Hillias.....	1869.....	June 30, 1870.....	.....Shelbyville
Wm. Perkins.....	1853.....	Jany. 31, 1871.....	.....Linnaeus
Manoah Richardson....	1841.....	April 18, 1871.....	.....Clifton Hill
P. M. Pinckard.....	1844.....	Sept. 23, 1871.....	.....St. Louis
Andrew Monroe.....	1824.....	Nov. 9, 1871.....	.....Mexico

NAME	Joined Missouri Conference	DIED	BURIED
D. C. Blackwell.....	1851.....	Dec. 7, 1871.....	.....Macon County
Horace Brown.....	1837.....	Jan. 1, 1872.....	.....Clifton Hill
George Smith.....	1834.....	Sept. 1, 1872.....	.....Jonesburg
W. A. Mayhew.....	1846.....	Nov. 29, 1872.....	.....Palmyra
J. W. Duskey.....	1870.....	Jany. 26, 1873.....	.....Stewartsville
G. W. Primrose.....	1865.....	Nov. 23, 1873.....	.....Monticello
J. C. C. Davis.....	1853.....	March 11, 1875.....	.....St. Joseph
W. M. Newland.....	1853.....	Oct. 31, 1876.....	.....Glasgow
Thomas De Moss.....	1856.....	Nov. 22, 1876.....	.....Monroe City
E. M. Mann.....	1871.....	April 2, 1877.....	.....Keytesville
E. M. Marvin.....	1841.....	Nov. 25, 1877.....	.....St. Louis
W. M. Wood.....	1849.....	Feby. 17, 1878.....	.....Worth Co.
R. H. Jordan.....	1829.....	Oct. 11, 1878.....	.....Chillicothe
Joseph Devlin.....	1845.....	Oct. 11, 1878.....	.....Richmond
Columbus Cleveland...	1872.....	Nov. 27, 1880.....	.....Chillicothe
Tyson Dines.....	1839.....	Feby. 15, 1881.....	.....Brunswick
S. D. Barnett.....	1873.....	April 14, 1881.....	.....Callaway Co.
W. T. Conwell.....	1874.....	May 23, 1881.....	.....Savannah
Armstead Early.....	1877.....	July 17, 1881.....	.....Worth Co.
R. N. T. Holliday.....	1857.....	Aug. 26, 1881.....	.....Carrollton
J. J. Poage.....	1871.....	Sept. 28, 1881.....	.....Shelbyville
D. H. Root.....	1851.....	Nov. 12, 1881.....	.....Fayette
T. J. Starr.....	1859.....	Jany. 14, 1882.....	.....Hydesburg
A. T. Lewis.....	1876.....	Jany. 29, 1882.....	.....Jamesport
Jesse Faubion.....	1856.....	April 12, 1882.....	.....Shelbina
R. G. Loving.....	1852.....	July 27, 1882.....	.....Troy
Jesse Sutton.....	1841.....	Aug. 8, 1882.....	.....Lincoln Co.
Cyrus Doggett.....	1868.....	Aug. 2, 1883.....	.....Fincastle, Va.
B. H. Spencer.....	1843.....	Aug. 2, 1883.....	.....Palmyra
W. M. Sutton.....	1848.....	Jany. 21, 1884.....	.....Moberly
T. J. Gooch.....	1868.....	May 1, 1884.....	.....Mexico
A. W. Smith.....	1879.....	Nov. 16, 1884.....	.....Norborne
A. P. Linn.....	1853.....	June 10, 1885.....	.....Monroe
Jesse Bird.....	1857.....	Oct. 16, 1885.....	.....Plattsburg
W. A. Tarwater.....	1856.....	Nov. 23, 1885.....	.....Palmyra
W. M. Rush.....	1841.....	June 12, 1886.....	.....Plattsburg
George Fenton.....	1851.....	Oct. 22, 1886.....	.....Fayette
William Barnett.....	1864.....	Jany. 12, 1887.....	.....St. Joseph
T. B. Newby.....	1884.....	April, 1887.....	.....New York
T. R. Hedgpeth.....	1854.....	March 24, 1887.....	.....Salisbury
H. H. Craig.....	1856.....	Dec. 8, 1888.....	.....Keytesville
H. B. Watson.....	1859.....	Feby. 14, 1889.....	.....Shelbina
Alexander Spencer.....	1845.....	Aug. 3, 1889.....	.....Vandalia

NAME	Joined Missouri Conference	DIED	BURIED.
G. W. Rich.....	1852.....	Dec. 24, 1889 ...	.....Fayette
Thomas Hurst.....	1853.....	Jany. 4, 1890.....	.....Platte Co.
B. H. Stillwell.....	1882.....	Jany. 31, 1890.....	.....Humphrey
C. W. Tucker.....	1886.....	Oct. 28, 1890 ...	.....Montgomery
M. T. E. Potter.....	1885.....	Nov. 6, 1891.....	.....New Mexico
M. R. Jones.....	1849.....	Nov. 25, 1891.....	.....Monroe City
G. Tanquary.....	1865.....	Dec. 27, 1891 ...	.....Pattonsburg
William Warren.....	1851.....	July 29, 1892.....	.....Fayette
J. R. Divelbiss.....	1881.....	July 6, 1893.....	.....Ray Co.
Henry Kay.....	1873.....	Nov. 12, 1893.....	.....St. Joseph
J. S. Allen.....	1864.....	June 21, 1894....	.....Wentsville
Liburn Rush.....	1852.....	Sept. 10, 1894 ...	.....Palmyra
B. F. Johnson....	1854.....	Sept. 14, 1894....	.....Fayette
W. G. Miller.....	1853.....	Aug. 20, 1895.....	.....Lebanon, Tenn.
Walter Toole.....	1844.....	Nov. 7, 1895.....	.....Macon
James Penn.....	1851.....	March, 1896 ...	.....Canton
E. B. Stewart.....	1895.....	June 19, 1896 ...	.....Shelbyville
William Penn.....	1853.....	Aug. 10, 1896.....	.....Woodlandville
J. P. Nolan.....	1855.....	Aug. 25, 1896 ...	.....Macon
B. W. Fielder.....	1890.....	Sept. 22, 1896....	.....Monroe
David McAllen.....	1890.....	Nov. 3, 1896.....	.....Harrison Co.
G. W. Penn.....	1858.....	Jany. 26, 1898....	.....St. Charles
J. Y. Blakey.....	1867.....	Aug. 31, 1898 ...	.....Fayette
S. W. Cope.....	1849.....	May 7, 1899 ...	.....Chillicothe
M. V. Williams.....	1899.....	Jany. 10, 1900....	.....La Plats
D. C. O'Howell.....	1856.....	Jany. 24, 1900....	.....Huron, Kas
D. T. Sherman.....	1837.....	Jany. 21, 1901....	.....Georgia
L. T. Fawks.....	1888.....	Nov. 14, 1901....	.....Prairie Hill
D. M. Proctor.....	1859.....	March 1, 1902 ...	.....Linneus
R. A. Austin.....	1855.....	March 3, 1902....	.....Carrollton
G. E. Tanquary.....	1887.....	May 21, 1902 ...	.....Kahoka
J. S. Todd.....	1850.....	April 28, 1903....	.....Shelbyville
E. K. Miller.....	1851.....	March 14, 1904....	.....Palmyra
W. W. McMurry.....	1858.....	April 6, 1904 ...	.....Shelbina
A. C. Thomas.....	1901.....	June 24, 1904....	.....Hannibal
LaNeil Scott.....	1902.....	July 31, 1904....	.....Eldorado Springs
J. D. Vincil.....	1857.....	Oct. 12, 1904....	.....Columbia
W. H. Younger.....	1883.....	Nov. 14, 1904 ...	.....Granville, N. D.
J. F. Shores.....	1858.....	Feby. 6, 1905....	.....Brunswick
J. L. Gilbert.....	1880.....	June 9, 1905 ...	.....Chillicothe
C. T. McAnally.....	1888.....	Aug. 7, 1905.....	.....Hunnewell
W. E. Dockery.....	1848.....	Oct. 22, 1905 ...	.....Chillicothe
H. D. Groves.....	1871.....	Nov. 16, 1905....	.....Fayette

NAME.	Joined Missouri Conference	DIED.	BURIED.
F. P. Drace.....	1902.....	Nov. 17, 1905.....	Keytesville
L. B. Madison.....	1884.....	Dec. 9, 1905 .....	Moberly
L. M. Brummitt.....	1904.....	Feby. 27, 1907...	Skidmore
Daniel Penny.....	1843.....	June 28, 1907....	Ray Co.
C. I. Vandeventer.....	1844.....	June 11, 1908....	St. Joseph
J. A. Mitchell.....	1892.....	April 20, 1909 ...	Odessa
Charles Babcock.....	1836.....	May 16, 1909.....	Gallatin
W. H. Lewis.....	1843.....	Oct. 8, 1909 .....	Glasgow
O. B. Holliday.....	1886.....	June 13, 1910....	Carrollton
H. M. Myers.....	1879.....	Oct. 7, 1910.....	St. Louis Co.
S. D. Gose.....	1900.....	Oct. 20, 1910 ...	Edinburg
S. W. Atterberry.....	1868.....	Feby. 5, 1911....	Huntsville
J. I. Sears.....	1901.....	March 15, 1911 ..	Milan
W. G. Shackelford.....	1878.....	March 17, 1911..	Norman, Ok.
J. C. Carney.....	1873.....	May 11, 1912.....	Oakdale
W. F. Bell.....	1851.....	June 13, 1912....	Fayette
C. Grimes.....	1871.....	July 26, 1912....	Chillicothe
T. H. B. Anderson.....	1898.....	Nov. 30, 1912....	Sacramento, Cal.
W. Carlisle.....	1899.....	Jan. 2, 1913.....	Gossett, Ill.
C. Lynch.....	1911.....	Feby. 1, 1913....	Covington, Va.
H. T. Leeper.....	1874.....	June 10, 1913....	Gallatin, Mo.
J. C. Kindred.....	1887.....	July 13, 1914...	Plattsburg
T. M. Patterson.....	1879.....	Oct. 28, 1914....	Troy
G. A. Stanton.....	1900.....	March 18, 1915..	Memphis
A. S. Bowles.....	1892.....	May 31, 1915....	Wellsville
W. A. Hanna.....	1868.....	July 6, 1915....	Shelbina
T. R. Kendall .....	1873.....	Dec. 3, 1915.....	Denver, Colo.
J. H. Pritchett .....	1855.....	March 21, 1916....	Independence
B. P. Hawkins.....	1908.....	April 16, 1916...	Eolia
W. B. Wheeler.....	1891.....	May 2, 1916.....	Clarence

TABLE NO.1—MEMBERSHIP, CHURCH PROPERTY, INSURANCE, WOMAN'S WORK

NAME OF CHARGE	MEMBERSHIP							CHURCH PROPERTY							INSURANCE				Women's Work			Total. Table 1	Conference Organ. General Organ.				
	Local Preachers	Additions on Pro- fession of Faith	Ad. by Cert. & Otherwise	Removals by Death & Otherwise	Present Total Membership	Adults Baptized	Infants Baptized	No. of Church Buildings	No. of Church in Charge	Value	Ind'tness of These	No. of Parsonages	Value of Par'sages	Indebtedness on Parsonages	Value of Other Church Property	Exp'd for Churches and Parsonages	Insurance Carried	Premium Paid	Churches Damaged or Destroyed	Amt. of Damages	Loss Collected			No. of Societies	Members	Money Collected	
CHILICOTHE DISTRICT																											
Bogard Circuit.....	1	36	6	9	420	36	3	4	4	10000		1	1800		315	5000	20					1	11	28	363	2	14
Browning Circuit.....		48	13	9	413	50		4	4	7200		1	1500		253										253		20
Brunswick Station.....		14	6	10	300	14	2	1	1	8000		1	1200		261	3800						1	16	95	261	1	18
Carrollton Station.....	1	6	8	17				1	1	16000		1	7000		135	11000						1	65	300	435	1	25
Chillicothe Station.....		73	17	62	639	60	3	1	1	25000		1	5000		182	15200	10	1	25	25		2	87	391	583	5	25
Chillicothe Circuit.....	1	28	4	14	266	16	1	2	2	4000		1	1800		170	2600	2								172	1	6
DeWitt Circuit.....	1	2	2	4	200			3	4	5500		2	1400		450	1000									450	1	6
Hale Circuit.....	1	16	6	12	276	16		4	4	8000		1	1600		20	3600						1	21	109	129		13
Humphrey's Circuit.....	1	7	1	5	156	3		5	4	5000		1	500		50	2600	35								85		
Kingston Circuit.....		33	6	3	199	33	4	4	4	9800	30	1	1250	251	715	5800	16								731		
Linneus and Purdin.....	1	72	20	8	405	65		2	2	12500		1	1500		131	6100						2	29	256	387	2	48
Milan Station.....	1	6	15	30	145	6	2	1	1	6500		1	2500		85							1	6	152	137	1	16
Milan Circuit.....		7	11	8	145	6	2	4	4	3600		1	1500		131	1550	20								151	1	5
McBee Circuit.....	1	3	6	2	262	1		3	2½	2400				124	110	1700	5								115		
Norborne Circuit.....		5	9	10	294	5	2	4	4	8500		1	1200			1800	9	1	2000						9	1	10
Norborne Station.....	1	17	22	28	250	15	1	1	1	10000	100	1	2000		184	6300	42					1	38	196	422	2	20
Triplett Circuit.....		6	8	16	289	5		2	2	4000		1	1600		62	2200	16								78	1	16
Total.....	10	379	160	247	4659	331	20	46	45½	146000	130	17	33350	251	124	3254	70270	175	2	2025	25	10	273	1427	4856	17	244
Total Last Year.....	11	384	145	318	4709	292	19	46	48	134950		17	31200		1920	3737	66700	282				11	287	1531	5169	19	225
Increase.....			15		39	1				11050	130		2150	251			3570		2	2025	25						19
Decrease.....	1	5		71	50			2½						1796	483		107					1	14	104	313	2	
FAYETTE DISTRICT																											
Armstrong Station.....	2	29	5	13	151	26	1	1	1	10000		1	1500		200	3000									200	1	17
Ashland Circuit.....		42	26	14	346	37		5	6	7500		1	1000		60	5280	23								83	1	8
Clifton Hill.....		7	10	23	317	7		3	3½	16000	1000	1	2500		258	8000	7								265	3	30
Columbia, Broadway.....	1	20	58	39	875	12		1	1	35000					39	18000	42					2	131	1091	1172		
Columbia, Wilkes Blvd.		35	35	16	265	35	7	1	1	9000	1700				80	3500						1	26	268	348		3
Columbia Circuit.....	1	25	5	1	254	25		4	4	6250					2150	5000	40					1	15	30	2220	3	15
Dalton and Asbury.....		13	9	1	241	12		2	1	500		1	1500		393										393	1	12
Fayette Station.....	20	13	32	54	575	6						1	5000	3000	244	3500	42					3	95	757	1043	10	100
Fayette Circuit.....		7	2	11	276	5		3	3	6500		1	2500		234	5359									234	1	28
Glasgow Station.....		12	18	35	190	6	6	1	1	8000		1	2500	302	652	6000						1	11	35	687	1	11
Higbee Circuit.....	1	48	22	16	406	46	3	3	3	6600						4400	33								33		12
Huntsville Station.....		15	9	13	289	13	2	1	1	14000	1500	1	3000		332	11500	208					1	22	176	716	2	25
Huntsville Circuit.....		10	15	9	298	9		5	4	5500					500	2000	15								515	1	12
Keytesville Station.....		7	11	14	261	7	4	2	2	11000		1	3000		51	5400	23					1	10	149	223	1	14
N. Franklin, Clark & Co's r		4	7	15	453	1	1	3	3	10000		1	2000		778	6900	69					2	34	304	1151	1	30
Prairie Hill Circuit.....		9	7	10	196	7		2½	2½	3200		1	1000	300	5	1800	16								21	1	15
Roanoke Circuit.....		15	11	15	224	15	4	3½	3½	3600				400		2300	6								6	1	12
Rocheport Circuit.....	1	13	17	24	360	13	1	3	3	13000		1	1500		61	8650	23								84	1	26
Salisbury Station.....		60	20	23	377	35		1	1	21000	3100	1	2700		322	14000									322	1	24
Total.....	26	384	319	346	6354	317	25	45½	44	186650	7300	13	29700	3602	1500	6359	114589	547				12	344	2810	9716	30	394
Total Last Year.....	8	419	358	582	5921	358	26	44½	45¼	183200	9575	13	28300	4050	250	10655	110514	360				10	315	2833	13995	32	294
Increase.....					433			1		3450					1250		4075	187									
Decrease.....	18	35	39	236	41	1		1¼			2275		1400	448		4296						2	29	23	4279	2	

NAME.	Joined Missouri Conference	DIED.	BURIED.
F. P. Drace.....	1902.....	Nov. 17, 1905.....	Keytesville
L. B. Madison.....	1884.....	Dec. 9, 1905 .....	Moberly
L. M. Brummitt.....	1904.....	Feby. 27, 1907... ..	Skidmore
Daniel Penny.....	1843.....	June 28, 1907....	Ray Co.
C. I. Vandeventer.....	1844.....	June 11, 1908....	St. Joseph
J. A. Mitchell.....	1892.....	April 20, 1909 ...	Odessa
Charles Babcock.....	1836.....	May 16, 1909.....	Gallatin
W. H. Lewis.....	1843.....	Oct. 8, 1909 .....	Glasgow
O. B. Holliday.....	1886.....	June 13, 1910....	Carrollton
H. M. Myers.....	1879.....	Oct. 7, 1910.....	St. Louis Co.
S. D. Gose.....	1900.....	Oct. 20, 1910 .....	Edinburg
S. W. Atterberry.....	1868.....	Feby. 5, 1911.....	Huntsville
J. I. Sears.....	1901.....	March 15, 1911 ..	Milan
W. G. Shackelford.....	1878.....	March 17, 1911..	Norman, Ok.
J. C. Carney.....	1873.....	May 11, 1912.....	Oakdale
W. F. Bell.....	1851.....	June 13, 1912....	Fayette
C. Grimes.....	1871.....	July 26, 1912....	Chillicothe
T. H. B. Anderson.....	1898.....	Nov. 30, 1912....	Sacramento, Cal.
W. Carlisle.....	1899.....	Jan. 2, 1913.....	Gossett, Ill.
C. Lynch.....	1911.....	Feby. 1, 1913....	Covington, Va.
H. T. Leeper.....	1874.....	June 10, 1913....	Gallatin, Mo.
J. C. Kindred.....	1887.....	July 13, 1914...	Plattsburg
T. M. Patterson.....	1879.....	Oct. 28, 1914....	Troy
G. A. Stanton.....	1900.....	March 18, 1915..	Memphis
A. S. Bowles.....	1892.....	May 31, 1915....	Wellsville
W. A. Hanna.....	1868.....	July 6, 1915....	Shelbina
T. R. Kendall .....	1873.....	Dec. 3, 1915....	Denver, Colo.
J. H. Pritchett .....	1855.....	March 21, 1916....	Independence
B. P. Hawkins.....	1908.....	April 16, 1916...	Eolia
W. B. Wheeler.....	1891.....	May 2, 1916.....	Clarence

TABLE NO.1—MEMBERSHIP, CHURCH PROPERTY, INSURANCE, WOMAN'S WORK

NAME OF CHARGE	MEMBERSHIP							CHURCH PROPERTY							INSURANCE				Women's Work			Total. Table 1	Conference Organ.	General Organ.			
	Local Preachers	Additions on Pro- fession of Faith	Ad. by Cert. & Otherwise	Removals by Death & Otherwise	Present Total Membership	Adults Baptized	Infants Baptized	No. of Church Buildings	No. of Church in Charge	Value	Ind'tness of These	Value of Parsonages	Indebtedness on Parsonages	Value of Other Church Property	Exp'd for Churches and Parsonages	Insurance Carried	Premium Paid	Churches Damaged or Destroyed	Amt. of Damages	Loss Collected	Members No. of Societies				Money Collected		
Bogard Circuit.....	1	36	6	9	420	36	3	4	4	10000		1	1800		315	5000	20				1	11	28	363	2	14	
Browning Circuit.....		48	13	9	413	50		4	4	7200		1	1500		253									253		20	
Brunswick Station.....		14	6	10	300	14	2	4	1	8000		1	1200		261	3800					1	16	95	261	1	18	
Carrollton Station.....	1	6	8	17				1	1	16000		1	7000		135	11000					1	65	300	435	1	25	
Chillicothe Station.....		73	17	62	639	60	3	1	1	25000		1	5000		182	15200	10	1	25	25	2	87	391	583	5	25	
Chillicothe Circuit.....	1	28	4	14	266	16	1	2	2	4000		1	1800		170	2600	2							172	1	6	
DeWitt Circuit.....	1	2	2	4	200			3	4	5500		2	1400		450	1000								450	1	6	
Hale Circuit.....	1	16	6	12	276	16		4	4	8000		1	1600		20	3600					1	21	109	129		13	
Humphrey's Circuit.....	1	7	1	5	156	3		5	4	5000		1	500		50	2600	35							85			
Kingston Circuit.....		33	6	3	199	33	4	4	4	9800	30	1	1250	251	715	5800	16							731			
Linneus and Purdin....	1	72	20	8	405	65		2	2	12500		1	1500		131	6100					2	29	256	387	2	48	
Milan Station.....	1	6	15	30	145	6	2	1	1	6500		1	2500		85						1	6	252	137	1	16	
Milan Circuit.....		7	11	8	145	6	2	4	4	3600		1	1500		131	1550	20							151	1	5	
McBee Circuit.....	1	3	6	2	262	1		3	2½	2400				124	110	1700	5							115			
Norborne Circuit.....		5	9	10	294	5	2	4	4	8500		1	1200			1800	9	1	2000					9	1	10	
Norborne Station.....	1	17	22	28	250	15	1	1	1	10000	100	1	2000		184	6300	42				1	38	196	422	2	20	
Triplett Circuit.....		6	8	16	289	5		2	2	4000		1	1600		62	2200	16							78	1	16	
Total.....	10	379	160	247	4659	331	20	46	45½	146000	130	17	33350	251	124	3254	70270	175	2	2025	25	10	273	1427	4856	17	244
Total Last Year.....	11	384	145	318	4709	292	19	46	48	134950	130	17	31200		1920	3737	66700	282			11	287	1531	5169	19	225	
Increase.....			15			39	1																				
Decrease.....	1	5		71	50				2½					1796	483		107				1	14	104	313	2		
Armstrong Station.....		29	5	13	151	26	1	1	1	10000		1	1500		200	3000								200	1	17	
Ashland Circuit.....	2	42	26	14	346	37		5	6	7500		1	1000		60	5280	23							83	1	8	
Clifton Hill.....		7	10	23	317	7	3	3	3½	16000	1000	1	2500		258	8000	7							265	3	30	
Columbia, Broadway....	1	20	58	39	875	12		1	1	35000					39	18000	42				2	131	1091	1172			
Columbia, Wilkes Blvd.		35	35	16	265	35	7	1	1	9000	1700				80	3500					1	26	268	348		3	
Columbia Circuit.....	1	25	5	1	254	25	4	4	4	6250					2150	5000	40				1	15	30	2220	3	15	
Dalton and Asbury....		13	9	1	241	12	2	2	1	500			1500		393									303	1	12	
Fayette Station.....	20	13	32	54	575	6						1	5000	3000	244	3500	42				3	95	757	1043	10	100	
Fayette Circuit.....		7	2	11	276	5	3	3	3	6500		1	2500		234	5359								234	1	28	
Glasgow Station.....		12	18	35	190	6	6	1	1	8000		1	2500	302	652	6000					1	11	35	687	1	11	
Higbee Circuit.....	1	48	22	16	406	46	3	3	3	6600						4400	33							33	12		
Huntsville Station.....		15	9	13	289	13	2	1	1	14000	1500	1	3000		332	11500	208				1	22	176	716	2	25	
Huntsville Circuit.....		10	15	9	298	9		5	4	5500					500	2000	15							515	1	12	
Kevtesville Station....		7	11	14	261	7	4	2	2	11000		1	3000		51	5400	23				1	10	149	223	1	14	
N. Franklin, Clark & Co's p'r		4	7	15	453	1	1	3	3	10000		1	2000		778	6900	69				2	34	304	1151	1	30	
Prairie Hill Circuit....		9	7	10	196	7	2½	2½	2½	3200		1	1000	300	5	1800	16							21	1	15	
Roanoke Circuit.....		15	11	15	224	15	4	3½	3½	3600					400	2300	6							6	1	12	
Rocheport Circuit.....	1	13	17	24	360	13	1	3	3	13000		1	1500		500	8650	23							84	1	26	
Salisbury Station.....		60	20	23	377	35	1	1	1	21000	3100	1	2700		322	14000								322	1	24	
Total.....	26	384	319	346	6354	317	25	45½	44	186650	7300	13	29700	3602	1500	6359	114589	547			12	344	2810	9716	30	394	
Total Last Year.....	8	419	358	582	5921	358	26	44½	45¼	183200	9575	13	28300	4050	250	10655	110514	360			10	315	2833	13995	32	294	
Increase.....					433			1		3450																	
Decrease.....	18	35	39	236		41	1		1¼		2275		1400	448		4296					2	29	23	4279	2		

TABLE NO.1—MEMBERSHIP, CHURCH PROPERTY, INSURANCE, WOMAN'S WORK

NAME OF CHARGE	MEMBERSHIP						CHURCH PROPERTY						INSURANCE						Wom'ns W'rk		Conference Organ.	General Organ.	Total Table 1					
	Local Preachers	Additions on Pro-fession of Faith	Ad. by Cert. & Otherwise	Removals by Death & Otherwise	Present Total Membership	Adults Baptized	Infants Baptized	No. of Churches in Charge	No. of Church Buildings	Value	No. of Parsonages	Value of Par'sages	Indebtedness on Parsonages	Value of Other Church Property	Indebtedness on Parsonages	Insurance Carried	Premium Paid	Churches Damaged or Destroyed	Parsonages Dam- aged or Destroyed	Amt. of Damages				Loss Collected	No. of Societies	Members	Money Collected	
GALLATIN DISTRICT																												
Albany Station.....	1	27	21	6	222	22	1	1	1	7000	1	4000		1662		5300							1	20	219	1881	1	19
Breckenridge Sta.....	1		9		129	6		1	1	4000	1	3000		250		2500	45					1	16		382	1	10	
Clarksdale.....	1	12	8		270			2 1/4	2 1/4	5000				85		2500									85	1	18	
Denver Circuit.....	1	9	3	12	272	4	1	3	3	7000	1	1100		550		2000	17								567	1	20	
Eagleville Circuit.....	1	18	4	5	142	13		3	3	3200	1	700				2000	21								21		9	
Edinburg Circuit.....	2	37	8	12	402	37	6	4	4	5830	1	1500		425		4850	21								446			
Gallatin Station.....	1	5	5		376	5	8	1	1	25000	1	3500		19		29200						1	22	75	94	3	25	
Gallatin Circuit.....	1	7	3	15	155	7		2	2	4000	1	1600		24		1000									24	1	20	
Jameson Circuit.....	1	17	16	4	170	15		2	2	8000	1	1600		75		3000	23	1		22	22	1	25	203	301	1	12	
Jamesport Station.....		20	18	12	196	17		2	2	5000	1	2000		25		3200									25	1	20	
Lineville Circuit.....		42	7	3	364	25	1	3	4	11000	1	1500	600	783		5700	25								808	1	27	
Lock Springs Ct.....		22	9	110	386	14	2	4	4	7000	1	6000				5250	25								25	1	21	
Maysville Station.....		1	5	11	161	1		1	1	4000	1	2000		50		2500	15								65	7	1	
McFall Circuit.....		25	2	7	173	25		3	3	4500	1	1200				3600	20								20	8		
Mooreville.....	1	30	68	6	242	24		3	3	6500				450		1000									450		19	
New Hampton Ct.....	3	3	2	11	223	3		4	4	5200	1	1500		92		2500	11					1	9	143	246	1	18	
Pattonburg Ct.....		51	19	6	355	48		1	1	13000	1000	1	1200			8700	200					1	23	70	270	5	10	
Weatherby Ct.....	1	16	1	1	245	9		3	3	6000	1	1000				3800	115			1	10	10			115		8	
Total.....	13	342	208	359	4483	275	19	43 1/4	44 1/4	131230	1000	16	33400	600	4490	88600	533	1	1	32	32	6	115	797	5825	33	257	
Total Last Year.....	14	324	230	221	4474	249	25	46	47 1/4	136650	1500	16	29400	600	10444	8288	455	2	1	20	20	7	140	852	11651	17	237	
Increase.....		18		138	9	26				4000						7312	83		1	12	12				16		20	
Decrease.....	1		22			6	2 1/4	3		5420	500				5954			1				1	25	55	5826			
HANNIBAL DISTRICT																												
Canton Station.....		16	15	19	270	11	3	1	1	10000	1	3000		17		7500						1	20	125	142		44	
Florida.....		2	1	8	201	1		4	3	4500	1	300		6		3400	23								29		8	
Hannibal, Park Ch.....		26	32	80	698	20	12	1	1	25000				45		8000						1	34	113	158	1	33	
Hannibal Arch Str.....	1	25	24	22	537	12		1	1	20000	988	1	2000	161		10000	13					2	68	412	586	3	42	
Hunnewell Ct.....	1	38	16	10	402	21	1	4	3	10000	1	1200	25			4500		1		15	15						38	
Kahoka.....	1	1	3	22	262	1		4	4	10600	2	2300		234		5800	39			86	86	2	35	176	449	1	36	
La Belle Ct.....	1	14	13	17	420	7	1	4	4	8000	1	1500		31		4000	12					1	25	76	119	2	33	
La Grange Ct.....		11	3	5	339	8		4	4	7500	20	1	1000	68		5100	31								99		20	
Lewistown Ct.....		76	28	100	586	76		5		10000	1	1200		320		3200	30								350		15	
Monroe City Sta.....		16	6	10	319	2	2	1	1	6000	1	2500		54		4000						2	43	167	221		22	
Monroe City Ct.....		1		35	243		1	5	4	6000				100		4500	30								130			
Monticello Ct.....		9	2	17	334	9		4	4	8200	1	1500				7100	34					1	6	117	151		21	
N. London & H'dsburg..			8	5	179			2	2	8000	1	2000		88		5700	25					1	21	219	332			
Novelty Ct.....	1	16	15	12	205	16	2	3	3	4500	1	1000		119		2000	2								121	1	11	
Oakwood Ct.....		1		7	158	1		3	3	4800																	1	
Palmyra Sta.....	1	7	11	18	248	3	1	1	1	5000	1	2500	2500			5500	22					1	26	170	192	2	18	
Palmyra Ct.....		6	7	3	156	2	2	4	3	6000	1	1800		149		3200						1	16	33	182		3	
Shelbyville Sta.....			5	22	267	10	1	1	1	7500	1	3000		71		1200						2	33	162	233	3	13	
Shelbyville Ct.....		3	2	7	148	2	4	4	4	5200	1	3000		372		3500	5								377	2	16	
Total.....	6	268	191	409	5972	192	34	55	52	166800	1008	17	39890	25	2511	1835	86200	263	2	101	101	15	327	1770	3871	15	374	
Total Last Year.....	9	421	193	364	5995	276	38	56	54	167500	1900	17	28590	25	12235	2056	93300	548	1	150	150	12	339	1599	4204	20	359	
Increase.....				45															1			3		171				
Decrease.....	3	153	2		23	84	4	1	2	700	892			25	9735	221	7100	282	1	49	49	12			333	5		

TABLE NO.1--MEMBERSHIP, CHURCH PROPERTY, INSURANCE, WOMAN'S WORK

NAME OF CHARGE	MEMBERSHIP							CHURCH PROPERTY					INSURANCE				Wom's W'rk			Conference Organ. General Organ. Total. Table 1									
	Local Preachers	Additions on Profession of Faith	Ad. by Cert. & Otherwise	Removals by Death & Otherwise	Present Total Membership	Adults Baptized	Infants Baptized	No. of Churches	No. of Church Buildings	Value	Ind. T'ness of These	No. of Parsonages	Value of Parsonages	Value of Other Church Property	Indebtedness on Parsonages	Insurance Carried	Premium Paid	Churches Damaged or Destroyed	Parsonages Damaged or Destroyed		Amt. of Damage	Loss Collected	No. of Societies	Money Collected	Members				
MACON DISTRICT																													
Bucklin Ct. ....	1	40	13	40	299	38	1	3	4	6000		1	1500		132	5350	17						1	24	28	177	1	21	
Cairo Ct. ....		16	4	15	242	15		5	5	6500		1	750		1909	3200	35						1	10	70	2014	1	8	
Callao Ct. ....	1	6	7	38	294	7		4	4	7300	125	1	1100		4200	4250										4200	1	20	
Center & Trinity. ....			2	3	91			2	2	4000	300				189	2800	18									207	1	10	
Clarence Sta. ....	2	38	32	11	439	27	4	2	2	21000	1300	1	4000		836	12500	250						1	13	35	1121	2	30	
Downing Ct. ....					197			3	3	4500		1	1250			2000	20									172	1		
Edina & Beshears. ....	1	6	20	45	160	6		2	2	5800		1	900	500	65	1500							1	16	42	107	2	18	
Elmer Circuit. ....																													
Granville Ct. ....		8	2	44	178	7	1	3	3	4200					65	3200	8									73	1	17	
Gorin Ct. ....		7	50	3	328			5	4	7000		1	1800		550	3200										550	1	18	
Kirksville Sta. ....		29	25	7	328	29		1	1	7000					110	3000	69						2	34	114	293		28	
Lakenan Ct. ....		6	8	6	250	6		4	4	4000		1	400		90	2500	40									130		7	
La Plata Ct. ....	1	9	11	4	163		3	3	3	7000	150					4000	12									12	1	10	
Macon Sta. ....		16	24	30	353		2	1	1	15000					150	10000	45					2	52	212	407	2	28		
Macon Ct. ....			2		275			3	3	4300				4300		3950	18			12	12					18		4	
Madison & Leesburg. ....		10	4	18	296	8		2	2	7000		1	1500			5000	13					1	12	78	91		18		
Memphis Sta. ....	1	16	4	1	178	16	1	1	1	5000		1	2500			3500	14					1	13	175	189	4	25		
Mount Carmel Ct. ....		41	12	4	174	36		3	3	3600					167	2200	36									203		12	
Paris Sta. ....			1		95			1	1	5000		1	2500		20	1500						1	18	60	80		18		
Shelbina Ct. ....		26	28	42	502	22	6	1	1	25000	200	1	1500		570	12800						1	56	362	932	4	30		
Shelluna Sta. ....		15	6	3	445	15	3	4	4	6500		1	1500		165	2600	15					2	25	50	230	1	25		
Total. ....	7	289	255	343	5287	234	20	53	53	155700	2075	13	21200	300	4800	9218	89050	610		12		12	14	273	1378	11206	22	347	
Total Last Year. ....	7	353	287	380	5492	248	14	55	51	150300	3450	12½	19500	420	4800	4399	81950	353	1	1	1018	18	10	228	1491	6243	26	300	
Increase. ....						6		2	2	5400			1700			4819	7100	257				4	45			4963		47	
Decrease. ....		64	32	37	205	14		2		1375			120					1	1	1006		6			1130				
MEXICO DISTRICT																													
Auxvasse Ct. ....		6	8	23	301	4	1	2	2	10000		1	2000			35	7000	5					1	19	181	221		30	
Centralla Sta. ....		26	23	3	266	24		1	1	20000	4400	1	2500			75	15300	25					1	35	481	581	1	11	
Centralla Ct. ....		7	5	19	284	7		3	3	5000						27	2500	18											
Fulton Sta. ....	1	21	27	24	620	16	7	1	1	25000		1	7000			199	22500						2	74	645	844	2	30	
Fulton Ct. ....		14	12	13	388	9	5	4	4	8000		1	1500			320	3500	23								343	1	16	
Hallsville Ct. ....	2	12	10	19	336	12		4	4	11950		1	1500			225	6000	12								237		16	
McCredie Ct. ....		10	4	4	230	9		4	4	9500		1	1200			249	2900	8								257			
Mexico Sta. ....	1	11	39	45	763	7	3	1	1	25000	2158	1	4000		1047	15500	38					3	147	16	2101	3	52		
Mexico Ct. ....		20	9	23	232	11		5	5	9700		1	1600			161	6600	15					3	59		477		24	
Moberly Fourth Str. ....		30	40	154	850	1	4	1	2	25525					900	19325	113						1	72	656	1699	5	40	
Moberly, West Park. ....		98	56	27	527	126	5	1	1	12500	1375				701	9000	71						1	35	301	1073	1	12	
Mokane Ct. ....		54	15	4	554	45	3	4	4	9000		1	1800	1200	214	6050	23					1	38	151	368	1	26		
Montgomery City Sta. ....		66	24	19	360	54	11	1	1	3000		1	2000	2500	4567	3700	24					1	28	540	541				
New Bloomfield Ct. ....	1	20	6	10	407	15	2	3	3	9500		1	1500			5	5300	7								12	1	25	
Reedsville Ct. ....		16	30	15	258	13		3	2	5000		1	1300			430	1200	3					1	18	5	458	1	25	
Sturgeon Ct. ....		14	10	15	250	11		4	3	15000		1	1500			100	7500	50								150			
Wellsville Ct. ....	1	46	14	21	377	36	4	3	3	10800	600	1	1500			352	6500	37					1	21	202	591		24	
Total. ....	6	41	332	438	7003	400	45	45	44	214475	8533	14	30900		3700	9604	140375	472					17	566	4489	14568	21	413	
Total Last Year. ....	7	620	254	353	6598	535	22	45	44	218700	8462	14	32300		1200	5685	136000	393					17	572	3262	9495	19	425	
Increase. ....			78	85	405						71				2500	3922	4375	79								1227	5073	2	
Increase. ....	1	149				135	23			4225			1400									6						12	

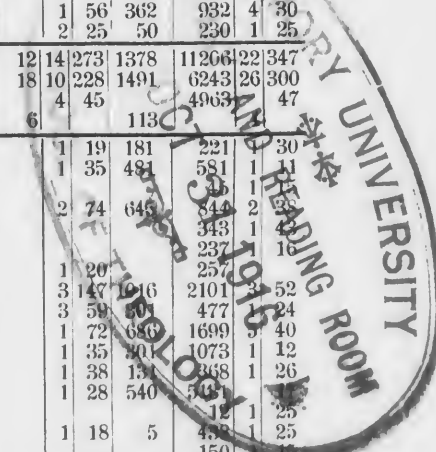


TABLE NO.1—MEMBERSHIP, CHURCH PROPERTY, INSURANCE, WOMAN'S WORK

NAME OF CHARGE	MEMBERSHIP							CHURCH PROPERTY					INSURANCE					Woman's Work			Total. Table 1	Conference Organ.	General Organ.						
	Local Preachers	Additions on Profession of Faith	Ad. by Cert. & Otherwise	Removals by Death & Otherwise	Present Total Membership	Adults Baptized	Infants Baptized	No. of Churches in Charge	No. of Church Buildings	Value	Indebtedness of These	No. of Parsonages	Value of Parsonages	Indebtedness on Parsonages	Value of Other Church Property	Exp'd for Churches and Parsonages	Insurance Carried	Premium Paid	Churches Damaged or Destroyed	Parsonages Damaged or Destroyed	Amt. of Damage	Loss Collected	No. of Societies	Members	Money Collected	Total. Table 1	Conference Organ.	General Organ.	
Arrington Ct.....		60	19	8	129	45	10	3	3	6000		1	1000		2000	2000	2000				700	550	1	24	96	2000			
Avondale Circuit.....		25	9	2	120	25	7	2	2	3000	200				250	250									250	1	18		
Cowgill Sta.....		12	5	21	214	7		2	2	8500		1	2000		40	40	6100	80	1						216	1			
Cummings Ct.....	1	5	1	3	181	4		4	4	4400		1	1600		150	150									150	1	10		
Edgerton Ct.....		20	3		309	15		4	3	4000		2	2500		670	670	8000	48							218	1	7		
Excelsior Sp'gs. Sta.....	1	46	46	21	358	33	2	1	1	20000					1500	1200	4500	27							1795	2	12		
Fairmont Ct.....		1	2	1	81	1		2	2	3000		2	1000			1200											4		
Hardin Ct.....	2	40	15	45	421	34		2	2	9600		1	2500		328	328	6200	44							542	2	37		
Henrietta Ct.....		10	11	10	161	9	1	2	2	4500																1	4		
Jarbola Ct.....		59	3	6	273	52	2	3	3	7000		1	1500	500	290	290	5700	72								362	1	3	
Kearney & Holt.....	1	6	4	3	304	2	4	2	2	1200		1	3000			11500													
Lawson Sta.....		2		6	192	1		1	1	14000	1800	1	2500	175	998	9700	11							2	28	317	1326	2	20
Liberty Sta.....	2	10	11	42	314	1	6	1	1	25000	907	1	6000		1019	27500	88							1	39	161	1268	3	30
Millville Ct.....		4	4	16	398	4		4	4	8950		2	2000		784	8100	59										843		22
Orrick Ct.....		27	9	10	331	27	2	3	3	12000	2000				500	7500	63										563		
Platte City Ct.....		3	7	14	228	1		2	2	1700		1	2500		156	1500	4										160		22
Plattsburg Sta.....		4	19	9	259	19	2	1	1	10000		1	3000		384	8000	18										402	1	15
Polo Ct.....		19	15	4	270	18		1	1	8500		1	2500		409	6000	19										428	1	25
Rayville Ct.....		49	28	2	467	30	4	3	3	4000		1	1500		154	1200	5										159		
Richmond Sta.....		52	31	26	728	38	3	1	1	50000	10000	1	4500		2000	42000	30000	213						1	35	426	42630	3	45
Rushville Ct.....		5	7		98	4									90	90											90		
Smithville Ct.....	2	5	3	3	309	4		2	2	2800		1	1200		400	3000	18										418	22	
Turney Ct.....		5	76	3	225	4		3	3	7000		1	1500		625	6500											625	1	10
Weston Ct.....	1	34	8	1	240	4		3	2	11200		1	2500		521	4600							2				521	1	10
Total.....	10	483	333	256	6301	367	36	49	46 1/4	222350	14907	20	42300	675	3975	52298	150800	721	1		700	550	9	173	1738	54757	41	288	
Total Last Year.....	7	341	448	593	6105	291	31	49 1/4	47 1/4	187350	5880	21	41600	875	8235	10653	131275	721			700	550	9	209	1574	18947	68	323	
Increase.....	3	142			196	76	5			35000	9027		700		35045	18525			1							164	35810		
Decrease.....			115	337				1/4	1.12			1		200	4260									36			27	35	

TABLE NO.1—MEMBERSHIP, CHURCH PROPERTY, INSURANCE, WOMAN'S WORK

NAME OF CHARGE	MEMBERSHIP						CHURCH PROPERTY					INSURANCE					Woman's Work			Conference Organ.							
	Local Preachers	Additions on Profession of Faith	Ad. by Cert. & Otherwise	Removals by Death & Otherwise	Present Total Membership	Adults Baptized	Infants Baptized	No. of Churches in Charge	Value	No. of Parsonages	Value of Parsonages	Indebtedness on Parsonages	Value of Other Church Property	Indebtedness on Parsonages	Insurance Carried	Premium Paid	Churches Damaged or Destroyed	Am't. of Damage	Loss Collected	No. of Societies	Members	Money Collected	Total. Table 1	General Organ.	Conference Organ.		
Bellflower Ct. ....		9	4	18	314	9		4	4	6000					3600	32						32	1	15			
Center Ct. ....		14	13	2	227	14		3	3	4500					2000							68	1	25			
Clarksville Circuit. ....		34	87	40	476	23	3	3	3	24000	2167				12250	91	1	50	50	1	15	5	5880	2	15		
Defiance Ct. ....		4	2	1	180	4	1	3	3	4000	200		2500	5784								81	1	15			
Elsb'y & Smith Chap. ....		18	21	20	501	14	3	2	2	7000				4	4800	96				1	44	208	308	2	27		
Jonesburg & High Hill.		6	9	14	265	10	1	2	2	3500				47	2000		1	1500	1500	1		46	93				
Laddonia Ct. ....		13	2	3	185	10		4	4	7000				254	3300							254	1	10			
Louisiana Sta. ....		4	2	3	85	1	1	1	1	7000				85	3000	24						109	1	9			
Moscow Mills Ct. ....		3	18	9	313	2	3	4	3 1/4	7500		500		92	5500	10						102	1	8			
McKittrick Ct. ....		1	23	11	155	1		4	4	6700				3	2900	13						16	10	1			
New Florence Ct. ....	1	80	18	21	362	63	4	4	4	6000				46	2000	5						51	1	6			
O'Fallon & Wentzville..	1	4	6	31	225	2	5	2	2	8000	1	1000		150	4000	67				2	26	167	384	1	19		
Silex Ct. ....		0	8	24	313	7		4	3	3600				247								247	1	10			
St. Charles Sta. ....		1	11	6	374	1	12	1	1	22500	2	13000	600		11400	213				1	28	100	643	2	15		
Troy Sta. ....	2	3	11	10	313			1	1	1200				330	7400					1	10	109	259	1	15		
Vandalla Ct. ....		6	47	5	338	5	1	5	4 1/4	10500	2	3700		208	9500	74				1	9	43	325	17	1		
Warrenton Ct. ....		18	5	22	177	8	4	3	3	4000			400	16	2000							16	12	1			
Winfield Ct. ....		49	24	23	491	30	2	4	3	5300				390	1700	10						400					
Wright City Ct. ....		5	4	2	187	5	3	4	4	9000					4450	28	1	27				28	1	11			
Total .....	4	281	315	265	5481	209	43	58	54 1/2	147300	2367	17	39200	1800	4700	7955	84800	663	3	1577	1550	9	141	678	9296	55	188
Total Last Year ..	5	462	328	504	5229	320	36	57	54	147400		16	35000	900	3686	2084	75675	452	1	44	44	10	161	643	3170	29	258
Increase .....					252		7	1	1/2		2367	1	4200	900	1014	5871	9125	211	2	1533	1506			35	6126	26	
Decrease .....	1	181	13	239		111				100										1	20					70	



RECAPITULATION      TABLE NO. 1—MEMBERSHIP, CHURCH PROPERTY, INSURANCE, WOMAN'S WORK

NAME OF CHARGE	MEMBERSHIP							CHURCH PROPERTY							INSURANCE							Wom'n's W'rk			Total. Table 1	General Organ.	Conference Organ	
	Local Preachers	Additions on Pro-fession of Faith	Ad. by Cert. & Otherwise	Removals by Death & Otherwise	Present Total Membership	Adults Baptized	Infants Baptized	No. of Churches in Charge	No. of Church Buildings	Value	Ind'tness of These	No. of Parsonages	Value of Par's ages	Indebtedness on Parsonages	Value of Other Church Property	Exp'd for Churches and Parsonages	Insurance Carried	Premium Paid	Churches Damaged or Destroyed	Parsonages Dam-aged or Destroyed	Amt. of Damages	Loss Collected	No. of Societies	Members				Money Collected
Chillicothe.....	10	379	160	247	4659	331	20	46	45½	146000	130	17	33350	251	124	3254	70270	175	2		2025	25	10	273	1427	4856	17	244
Fayette.....	26	384	319	346	6354	317	25	45½	44	186650	7300	13	29700	3602	1500	6359	114589	547					12	344	2810	9716	30	394
Gallatin.....	13	342	208	359	4483	275	19	43¼	44¼	131230	1000	16	33400		600	4490	88600	538	1	1	32	32	6	115	797	5825	33	257
Hannibal.....	6	268	191	409	5972	192	34	55	52	166800	1008	17	30800	25	2500	1835	86200	266	2	1	101	101	15	327	1770	3871	15	374
Macon.....	7	289	255	343	5287	234	20	53	53	155700	2075	13	21200	300	4800	9218	89050	610		2			14	273	1378	11206	22	347
Mexico.....	6	471	332	438	6803	400	45	45	44	214475	8533	14	30900		3700	9607	140375	472			12	12	17	566	4489	14568	21	413
Richmond.....	10	483	333	256	6301	367	36	49	46¼	222350	14907	20	42300	675	3975	52298	150800	721	1		700	550	9	173	1738	54757	41	288
St. Charles.....	4	281	315	265	5481	209	43	58	54½	147300	2367	17	39200	1800	4700	7955	84800	663	3	1	1577	1550	9	141	678	9296	55	188
St. Joseph.....	12	653	315	393	6751	403	58	48	47	315700	6878	21	44700	1232	5000	9898	169850	681	3	1	10	10	20	391	3248	13827	25	304
Total.....	94	3550	2428	3056	52091	2728	300	442¾	430½	1686205	44198	148	305550	7885	26899	104914	994234	4673	10	1	4457	2280	112	2603	18335	127922	259	2809
Total Last Year ..	76	3934	2566	3838	50573	2965	263	441 5.6	431 5.6	1602150	31609	144½	285400	7193	28376	60843	924452	4102	5	2	1232	232	104	2612	16900	82135	269	3101
Increase.....	18				1518		37	11.12		84055	12589	3½	20150	692				571	5		3225	2048	8		1435	45787		
Decrease.....		384	138	782		237			1¼						1477				1					9			10	292

TABLE NO. 2—EPWORTH LEAGUES AND SUNDAY SCHOOLS

CHARGE NAME OF	No. Leagues	Members	Missions on Assessment	Missions Special	Anniversary Day	Other Objects	Total from Leagues	No. of Sunday Schools	Officers and Teachers	Enrollment in all Departments	Members in Home Department	Children on Cradle Roll	Training Classes	Wesley Bible Classes	S. S. Pupils Rec'd. into the Church	Missions on Assessment	Missions Special	Children's Day Supplies	Sunday School Supplies	Other Objects	Total from Sunday School	Total from S. S. and Epw. League	Less Am't. Elise- where Reported	Net Total Table No. 2	Total from Table No. 1	Total Tables 1 and 2
CHILlicothe DISTRICT																										
Bogard Circuit.....	1	52				3	3	4	40	300	11	17		4	9	21	7	100	127	130	130	363	493			
Browning Circuit.....	1	20						4	18	322		12		5	46	14		80	94	14	80	253	333			
Brunswick Station.....	1	50		20	2	5	27	1	20	182		5		11	30	10	5	115	164	30	161	261	422			
Carrollton Station.....	1	40	25			15	40	1	27	290	35	25		2	10	271	4	229	281	25	296	335	631			
Chillicothe Station.....	1	100	30			25	55	1	38	500		35		25	63	12	4	229	308	105	258	607	865			
Chillicothe Circuit.....	2	76	43	20		25	88	2	16	145		18		16	15		2	73	88	97	79	172	251			
DeWitt Circuit.....								2	30	200							2	50	52	52	52	450	502			
Hale Circuit.....	1	35	6	14	2	7	29	3	38	341	8	29				54	13	140	487	50	466	129	585			
Humphrey's Circuit.....	1	30				20	20	2	17	115								70	95	115	115	85	200			
Kingston Circuit.....								2	22	290		20			39		10	35	35	45	115	387	502			
Linneus and Purdin.....	1	35				5	5	2	22	290					2		10	100	155	35	67	136	203			
Milan Station.....								1	13	102						35	2	65	102	39	39	151	190			
Milan Circuit.....								4	24	244							10	29	39	46	46	115	161			
McBee Circuit.....								3	31	140								46	46		198	360	558			
Norborne Station.....	1	46		25	1	10	36	1	24	275	31	22	1	5	15	40	11	83	162	98	98	9	107			
Norborne Circuit.....	1	4						2	29	295	10		1	1	4	19		80	98							
Triplett Circuit.....	1	24	10			3	13	2	23	196				4	5	24		81	105	34	84	78	162			
Total.....	13	512	114	79	5	118	316	39	410	2937	95	133	2	30	181	254	98	74	2438	435	2319	4657	6966			
Total Last Year.....	12	488	160	47	7	140	344	36	359	2869	33	94	4	14	215	343	25	64	2029	411	1998	7801	9782			
Increase.....	1	24		32				3	51	68	62	89				89	10	147	233	24	321	3144	2816			
Decrease.....			46		2	22	28						2		34				400	359						
FAYETTE DISTRICT																										
Armstrong Station.....	1	55				20	20	5	34	120		7			14			65	17	82	82	200	283			
Ashland Circuit.....	1	45	23			13	37	3	28	325		19			4	26	7	75	140	49	95	43	178			
Clifton Hill.....	1	85			1	26	26	3	18	425		135					5	107	176	40	128	265	393			
Columbia, Broadway.....	1	83				8	8	2	12	195	6	20						50	50	58	58	2220	2278			
Columbia, Wilkes Blvd.....	1	107		43		73	116	1	29	836	50	27			18	101	11	231	475	106	490	1172	1662			
Columbia Circuit.....	2	67	25			100	125	2	24	350		82			10		10	106	61	177	302	393	695			
Dalton and Asbury.....	1	125		200		72	372	1	32	502	104	130			20	25	5	260	157	467	739	1043	1757			
Fayette Station.....								3	25	155								36	36	36	36	234	270			
Fayette Circuit.....	3	55	5			26	31	1	10	185	39	12			6		3	87	120	35	116	687	803			
Glasgow Station.....								3	30	397		27			40	34		127	285	34	251	32	283			
Higbee Circuit.....								1	16	239	21	14	1		10	40	10	9	168	302	40	262	706	968		
Huntsville Station.....								3	21	186					5			58	58	58	58	515	573			
Huntsville Circuit.....	1	68		5	1	18	24	2	17	277	54	29			4	39	6	5	107	20	177	201	39	162	202	
Keytesville Station.....								3	25	200					3	37		18	155	155	37	118	1150	1268		
N. Franklin Clrk & Co's pr								2	30	245		30			6			121	122		122	21	143			
Prairie Hill Circuit.....								3	27	203					12	25	2	51	88	25	63	6	69			
Roanoke Circuit.....	1	10						3	22	200	22	13			7	32	1	97	143	32	111	83	194			
Rochepport Circuit.....	2	105		15		12	27	1	16	495	15	27			34	42	6	149	53	250	277	322	525			
Salisbury Station.....																										
Total.....	14	735	28	288	2	368	686	41	426	5795	417	571	1	22	174	426	54	84	3378	531	3533	9681	13214			
Total Last Year.....	12	707	37	220		417	679	39	389	4641	159	344	5	19	147	419	60	72	3550	815	3523	13948	17471			
Increase.....	2	28		68				2	37	1154	258	227			27	7		12		154	284	10	4267	4257		
Decrease.....			9										4				6	18	176							

### TABLE NO. 2—EPWORTH LEAGUES AND SUNDAY SCHOOLS

NAME OF CHARGE	No. Leagues	Members	Missions on Assessment	Missions Special	Anniversary Day	Other Objects	Total from Leagues	No of Sunday Schools	Officers and Teachers	Enrollment in all Departments	Members in Home Department	Children on Cradle Roll	Training Classes	S. S. Pupils Rec'd. into the Church	Wesley Bible Classes	Missions on Assessment	Missions Special	Children's Day	Sunday School Supplies	Other Objects	Total from S. S. and Epw. League	Less Am't. Elsewhere Reported	Net Total Table No. 2	Total from Table No. 1	Total Tables 1 and 2
Albany Station.....								1	12	195		27	1	3	24	20	4	111	24	159	159	20	139	1881	2020
Breckenridge Sta.....	1	25	12			5	17	1	12	141	13	12	1	4	1	10	4	80	37	131	148	26	122	382	504
Clarksdale.....	1	18						2	25	144		8		4	6		9	60	69	69	69	69	85	154	
Denver Circuit.....								3	20	350	51	27		2	6	29	10	150	15	204	204	29	175	567	742
Eagleville Circuit.....								2	14	132	18	24	2	3	10	18	4	40	10	72	72	18	54	21	775
Edinburg Circuit.....								4	60	349					22	40	4	74	35	149	149	40	109	446	555
Gallatin Station.....	1	70				30	30	1	25	300	25	21	1	7	5	50	4	109	106	269	299	50	249	94	343
Gallatin Circuit.....								2	16	120		6			6	8	5	36		49	49	8	41	24	65
Jameson Circuit.....	1	20	10			2	12	2	14	192	17	27	1	1	17	25	6	40	25	96	108	35	73	248	321
Jamesport Station.....								1	15	281		25		3	16	11	4	129	7	151	151	11	140	25	165
Lineville Circuit.....	2	50						4	41	576	40	50		1	35	31	12	179	229	229	31	198	883	1081	
Lock Springs Ct.....								4	30	340		53			15	15	5	135	155	155	25	130	500	630	
Maysville Station.....	1	35	15			17	32	1	9	112		20						68		68	100	15	85	65	150
McFall Circuit.....								2	15	202		13			18	9	7	62		78	78	9	69	20	89
Mooreville.....								3	26	280					10	30	3	60	32	135	135	30	105	450	555
New Hampton Ct.....								3	24	234	7	43		3	3	16	4	10	50	29	109	16	93	246	339
Pattonsburg Ct.....	2	55						2	20	400		77		2	64	3	10	5	155	25	195	195	195	70	265
Weatherby Ct.....								3	36	170		22		2	7	8	3	112	50	173	173	8	165	115	280
Total.....	9	273	37			54	91	41	414	4518	238	455	5	35	265	310	26	90	1650	395	2491	2582	371	2211	6122

### TABLE NO. 2—EPWORTH LEAGUES AND SUNDAY SCHOOLS

CHARGE NAME OF	Total Tables 1 and 2		Total from Table No. 1	Net Total Table No. 2	Less Am't. Else- where Reported	Total from S. S. and Epw. League	Total from Sunday School	Other Objects	Sunday School Supplies	Children's Day	Missions Special	Missions on Assessment	S. S. Pupils Rec'd. into the Church	Wesley Bible Classes	Training Classes	Children on Cradle Roll	Members in Home Department	Enrollment in all Departments	Officers and Teachers	No of Sunday Schools	Total from Leagues	Other Objects	Anniversary Day	Missions Special	Missions on Assessment	Members	No. Leagues	
MACON DISTRICT																												
Bucklin Ct. ....	1	30		141	21	161	119		98				35		26			328	28	3	42	30					1	30
Cairo Ct. ....	1	20		38		38	33		33				12		30			110	14	2	5						1	20
Callao Ct. ....																												
Center & Trinity. ....	1	20		67	6	73	63	10	40		6		7		30		12	165	20	2	10	10					1	20
Clarence Sta. ....	1	22		383		433	423		366				20		20		35	455	28	3	10	5					1	22
Downing Ct. ....				10		63	63		51									150	15	2								
Edina & Beshears. ....									98				11					168	12	2								
Elmer Circuit. ....																												
Granville Ct. ....	2	55	8	89	19	108	78	2	60	5			3		15		13	211	23	3	30	22					2	55
Gorin Ct. ....	1	20		177	26	203	186	13	130	6			3		15		20	306	32	4	17	7		10			1	20
Kirksville Sta. ....	1	71	12	117	42	159	126		91	5			2		19			100	11	2	8	21					1	71
Lakenan Ct. ....	1	25		21	7	28	20		20				3					100	11	2	8	15					1	25
La Plata Ct. ....	1	15		30		76	91		61				1				30	17	120	2	15	15					1	15
Macon Sta. ....	1	20		70		106	106		192	4			8		17		30	292	21	1	54	37					1	20
Macon Ct. ....				40		45	45		40									115	22	3								
Madison & Leesburg. ....	1	25	5	40	5	48	39		34	5			4		30			200	16	2	14						1	25
Memphis Sta. ....	1	20	20	90		138	74		40	4			8		6		3	140	13	1	45	25					1	20
Mount Carmel Ct. ....				79		189	119		66				37					136	23	3								
Paris Sta. ....				60		203	100		49	32			19		23		12	112	8	1								
Shelbina Sta. ....	1	33		81		260	100		153	7			25		17		74	514	20	1	41	16					1	33
Shelbina Ct. ....	1	20		229		295	79		61	2			15					160	30	3	1						1	20
Total. ....	15	458	47	2300	535	2835	2510	122	1786	56			192		2		199	4034	395	50	325						15	458
Total Last Year. .	19	556	65	2300	535	2835	2510	266	1528	1			192		2		199	4034	395	46	373						19	556
Increase. ....																												
Decrease. ....	4	98	18				200	144	253	29			74		2		138	410	9	4	51						4	98
MEXICO DISTRICT																												
Auxvasse Ct. ....																												
Centralia Sta. ....	1	28	5				25		160	4								280	42	1	25	15					1	28
Centralia Ct. ....																		129	2	1								
Fulton Sta. ....	2	105	60				17						4					665	44	2	94	34					2	105
Fulton Ct. ....	1	75	15				375						15					320	28	3	40	25					1	75
Hallsville Ct. ....							52						15					167	2	2								
McCredie Ct. ....	1	45					70			3								200	22	4	350	350					1	45
Mexico Sta. ....	2	128	42				38						15					707	26	1	153	111					2	128
Mexico Ct. ....													10					135	5	5								
Moberly Fourth Str. ....	4	171	50				67						30					62	32	2	258	208					4	171
Moberly, West Park. ....	2	90					241						126					115	1	1	30	30					2	90
Mokane Ct. ....	1	90	12				230						16					475	43	1	33	21					1	90
Montgomery City Sta. ....	1	35					90						35					248	14	1	12	12					1	35
New Bloomfield Ct. ....	2	45	10				72						18					274	2	2	26	6					2	45
Reedsville Ct. ....							39											262	2	16								
Sturgeon Ct. ....							83											190	4	26								
Wellsville Ct. ....							70											170	3	21								
Total. ....	17	812	84	120	26	791	1021	40	450	5790	502	451	6	24	325	546	132	118	2075	1121	3977	4908	710	4288	14032	18321	17	812
Total Last Year. ....	16	643	95	135	8	474	517	38	421	4717	171	232	2	7	276	543	107	1857	629	3036	3867	454	3322	9567	12689	16	643	
Increase. ....	1	169			18	317	504	2	31	1082	331	219	4	17	49	3	132	11	218	492	941	1131	256	966	4666	5632	1	169
Decrease. ....			11	15																								

### TABLE NO. 2—EPWORTH LEAGUES AND SUNDAY SCHOOLS

NAME OF CHARGE	DISTRICT																											
	Total Tables 1 and 2		Total from Table No. 1	Net Total Table No. 2	Less Am't. Else-where Reported	Total from S. S. and Epw. League	Total from Sunday School	Other Objects	Sunday School Supplies	Children's Day	Missions Special	Missions on Assessment	S. S. Pupils Rec'd. into the Church	Wesley Bible Classes	Training Classes	Children on Cradle Roll	Members in Home Department	Enrollment in all Departments	Officers and Teachers	No of Sunday Schools	Total from Leagues	Other Objects	Anniversary Day	Missions Special	Missions on Assessment	Members	No. Leagues	
Avondale Circuit.....		70	70										3	2			12	125	18	3	57	50						
Edgerton Ct.....	1	48	218	461									3	1				350	36	4	165	115						
Excelsior Sp'gs. Sta....	1	121	2190	395									34	4				200	11	1	60	40						
Cowgill Sta.....	1	24	342	126									48	4				175	11	2	60	40						
Hardin Ct.....	2	64	762	220									11	3			14	459	20	2	26	24						
Fairmont Ct.....	2		67	41									1	1				98	15	2								
Jarbola Ct.....	1	60	452	90									36	4				174	20	2	15	10						
Kearney & Holt.....	2	55	139	139														240	28	2	23							
Lawson Sta.....	2	45	1476	53													18	138	17	1	16	3						
Liberty Sta.....	1	10	1389	121														175	14	1	23	8						
Millville Ct.....			990	156														226	36	4								
Orrick Ct.....	2	62	429	30														375	30	3	175	175						
Platte City Ct.....	1	43	294	134									3	2				104	18	1	25	10						
Plattsburg Sta.....	1	49	509	60									19	5		20		134	15	1	35	10						
Polo Ct.....	1	36	706	279									22	2				173	15	2	122	112						
Rayville Ct.....			229	70														177	26	1								
Richmond Sta.....	2	130	43146	507									32	4		78		866	44	2	52	37						
Smithville Ct.....			546	128														190	18	2								
Turney Ct.....	1	16	719	94									4	4				168	26	3								
Weston Ct.....	2	60	698	35													23	161	21	2	11	6						
Cummings Ct.....	1	60	249	17									2	1				187	32	4	60	49						
Arrington Ct.....			2062	62									10	2				120	20	3								
Rushville Ct.....			130	40									5	1				203	20	2								
Henrietta Ct.....	1	12	138	135									7					273	18	2								
Total.....	22	847	53034	3798	53034	57732							480	124	102	1975	927	3684	4552	754	3798	53034	57732					
Total Last Year.....	19	682	10781	3259									448	74	104	2000	603	3087	3917	668	3259	10781	22585					
Increase.....	3	165		86	539	43153	35147						32	28	14	25	11	93	32	50	2	25						
Decrease.....																												

TABLE NO. 2—EPWORTH LEAGUES AND SUNDAY SCHOOLS

NAME OF CHARGE	ST. CHARLES DISTRICT																									
	Total Tables 1 and 2	Total from Table No. 1	Net Total Table No. 2	Less Am't. Else- where Reported	Total from S. S. and Epw. League	Total from Sunday School	Other Objects	Sunday School Supplies	Children's Day	Missions Special	Missions on Assessment	S. S. Pupils Rec'd. into the Church	Wesley Bible Classes	Training Classes	Children on Cradle Roll	Members in Home Department	Enrollment in all Departments	Officers and Teachers	No of Sunday Schools	Total from Leagues	Other Objects	Anniversary Day	Missions Special	Missions on Assessment	Members	No. Leagues
Bellflower Ct. ....		98	98														153	27	3	60	25		25	10	40	1
Center Ct. ....		104	104										3				200	14	3	67	50	2		15	126	2
Clarksville Circuit. ....		6144	6144									26		1			305	38	2	67	50	2				
Defiance Ct. ....		160	160														380	25	3	41	6		35		50	1
Elsb'y & Smith Chap. ....		461	461										4				586	33	3							
Jonesburg & High Hill.		211	211									12					235	22	3							
Laddonla Ct. ....		352	352												2		140	22	3							
Louisiana Sta. ....		177	177														50	8	1							
Moscow Mills Ct. ....		172	172														224	24	3	10						
McKittrick Ct. ....		96	96														155	14	3	10						
New Florence Ct. ....		197	197											1		38	390	24	3							
O'Fallon & Wentzville..		233	233												27	98	302	21	2	34	27	7				
Silex Ct. ....		271	271														152	15	3							
St. Charles Sta. ....		853	853										1		30	15	275	20	1							
Troy Sta. ....		329	329										2		5	50	301	15	3	40				25		
Vandalla Ct. ....		427	427											1		24	239	25	3	6				1		
Warrenton Ct. ....		343	343													12	227	28	3	23						
Winfield Ct. ....		140	140														345	23	3	68				15		
Wright City Ct. ....		173	173														186	29	3	60						
Total .....		10941	10941														4845	422	48	409	274	2	67	66	478	15
Total Last Year ..		5764	5764														5334	422	49	326	245	2	44	45	531	19
Increase .....		5175	5175														367			8	29		23	21		
Decrease .....																	489	1						53	4	

### TABLE NO. 2—EPWORTH LEAGUES AND SUNDAY SCHOOLS

NAME OF CHARGE	Total Tables 1 and 2		Total from Table No. 1	Net Total Table No. 2	Less Am't. Dis-where Reported	Total from S. S. and Epw. League	Total from Sunday School	Other Objects	Sunday School Supplies	Children's Day	Missions Special	Missions on Assessment	S. S. Pupils Rec'd. into the Church	Wesley Bible Classes	Training Classes	Children on Cradle Roll	Members in Home Department	Enrollment in all Department	Officers and Teachers	No of Sunday Schools	Total from Leagues	Other Objects	Anniversary Day	Missions Special	Missions on Assessment	Members	No. Leagues
Agency Ct. ....	1	57		260	30	260	202		194	8			26	8	3	56	26	26	489	3	58	58				1	57
Barnard Ct. ....	1	20		4063		55	189	39	110	10	30		22	5	2	32	27	352	29	2	1					1	20
Bedford & Platte Chapel				160		55	55		48				3			31			119	19							
Craig Ct. ....				135		290	155		112	13	20		10			18		250	34	3	20						
Dearborn Ct. ....	1	60		285	5	290	270	100	140	15	10		10			19		180	16	3	20	10		10		1	60
Elmo Ct. ....	2	60		82	10	92	67		50	7	10		3			19		175	15	2	25	25				2	60
Fairfax & Rupe's Grove	1	38		156	50	206	191	17	114	10	50		30			45	8	318	26	1	15	9	6			1	38
Forest City Ct. ....	1	38		167	29	196	162	32	120	6	50		33			9	28	298	17	1	34	34				1	38
Guilford & Bethel. ....	1	14		126	32	158	158		107	19	32		5			38	16	324	30	2						1	14
Hamburg Ct. ....	1	15		79		79	79		72	7						20		225	20	3						1	15
Julian & Downs. ....				20		99										19	80	314	19	3							
Maryville Sta. ....	1	20		893	34	151	185	34	134	13	14		19			16	35	281	13	2	46	46				1	20
Ravenwood & Monroe..	1	20		396	35	197	151		111	5	35					16		190	22	2	15	15				1	20
R'ckp'rt&Ple'sntV'iley				20		114	88	9		4			11			25		173	18	2							
Savannah Sta. ....	2	100		633		656	414	274	140	5			36			36	32	432	19	3	242	217	25			2	100
Skidmore Ct. ....				1050	26	1050	131		100	5	26		3			20		200	22	3							
St. Joseph-Francis Str..	1	65		613	127	740	610	102	393	13	102		46			27	24	1093	49	1	130	130		75		1	65
St. Joseph, Gooding....	1	26		201	25	230	182		150	7			8			56		380	15	1	48	48				1	26
St. Joseph Hundley....	1	20		380	86	464	154	34	70	4			1			21		271	12	1	40	40				1	20
St. Joseph Hyde Park...	1	60		515	169	684	408		125	10			54			41		450	21	1	34	34				1	60
St. Joseph, Olive Str...	1	35		1325	109	1359	440	465	174	5	104		20			55		466	21	1	25	25				1	35
St. Joseph, Spruce Str..	1	60		283	219	502	199		191	4			41			12		340	18	1	20	20				1	60
St. Joseph Ct.....				103	25	128	25		25									150	18	3							
Total.....	19	708		13816	627	18189	5000	4247	2740	179	114		410			632	399	7462	500	43	753	753					
Total Last Year....	18	742	96	8488	901	12889	5401	4823	3675	185	62		522			297	204	6923	505	43	785	785					
Increase.....	1			5328		5300											195	539			25					1	
Decrease.....		34	96		27				935	6			112			8			5		32						

## RECAPITULATION

[illegible]

### TABLE NO. 3—FINANCIAL

NAME OF CHARGE	CHILlicothe DISTRICT																												
	Grand Total For Year	Total from Table II	Objects not Elsewhere Reported	Incidental Exp.	Conference Entertainment Paid	Conference Entertainment Assessed	Missions Special Paid	Missions Special Assessed	Minutes Paid	Minutes Assessed	American Bible Society Paid	Education Paid	Education Assessed	Church Extension Paid	Church Extension Assessed	Home Missions Special	Home & Conference Missions Paid	Home & Conference Missions Assessed	Foreign Missions Special	Foreign Missions Paid	Foreign Missions Assessed	Conference Claims-ants & Sup'r Fund Paid	Conference Claims-ants & Sup'r Fund Assessed	Bishops' Fund Paid	Bishops' Fund Assessed	Preacher in Charge Paid	Preacher in Charge Assessed	Presiding Elder Paid	Presiding Elder Assessed
Bogard Circuit.....	1817	493	17	190	6	8	10	2	4	4		20	40	40	20		48	95	21	33	67	50	54	7	14	800	800	100	100
Browning Circuit.....	1966	333	302	98	5	8	11	6	4	4	4	29	40	58	40	10	44	105		33	66	48	56	13	14	825	825	100	100
Brunswick Station.....	2243	422	70	217	10	6	11	3	6	6	6	48	48	38	20		115	115		96	61	61	67	15	15	1000	1000	110	110
Carrollton Station.....	2814	631	135	418	12	12	12	12	12	6	6	23	23	33	63		115	115		44	81	95	98	30	20	1200	1200	137	150
Chillicothe Station.....	3712	865		68	4	14	12	9	9	9	3	81	81	38	40		192	192		53	53	98	98	30	30	1450	1450	190	190
Chillicothe Circuit.....	1852	251	432	100	7	7	9	9	3	3	2	33	33	33	43		82	82	20	58	67	47	47	11	11	665	543	85	70
DeWitt Circuit.....	1262	502		125	7	7	9	9	3	3	2	31	31	38	38		82	82		58	45	45	48	11	11	670	670	80	80
Hale Circuit.....	1753	585	10	125	7	7	9	9	3	3	2	19	19	24	24		48	30		7	25	25	30	5	5	450	400	50	50
Humphrey's Circuit.....	865	200		125	5	5	5	5	2	2	2	5	5	3	3		30	5	10	5	30	43	43	11	11	532	640	85	62
Kingston Circuit.....	801	801	110		1	6	6	6	3	3	3	48	30	39	50		105	105		90	64	64	15	15	950	950	110	110	
Linneus and Purdin.....	1564	502	420	220	6	10	6	6	6	6	12	30	30	38	38		77	77		5	23	23	30	6	6	500	381	60	46
Milan Station.....	2593	502		156	6	6	9	9	2	2	2	20	20	24	24		77	77		24	24	27	27	5	5	410	410	40	40
Milan Circuit.....	1590	227	203	10	5	5	9	9	2	2	2	12	12	19	19		44	53		24	24	27	27	5	5	381	381	60	46
McBee Circuit.....	787	161		4	4	4	4	4	2	2	2	2	2	3	3		30	5		3	3	30	30	6	6	500	381	60	46
Norborne Station.....	735	161		10	4	4	9	9	2	2	2	10	10	19	19		44	53		24	24	27	27	5	5	410	410	40	40
Norborne Circuit.....	2597	558	193	326	10	10	13	13	6	6	10	48	48	46	46		105	105		90	90	67	67	15	15	1000	1000	110	110
Triplett Circuit.....	997	107		65	7	7	9	9	5	5	5	34	34	18	18		86	86		8	8	47	47	11	11	700	632	85	78
	1260	162	32	97	7	7	9	9	5	5	3	20	20	38	38		53	53		23	23	42	42	10	10	700	700	85	85
Total.....	6066	1416		2741	108	108	133	133	58	73	45	635	421	463	724	10	1110	1543	51	807	1191	837	898	164	224	13863	13330	1528	1600
Total Last Year.....	31378	9779	492	2799	108	108	133	133	28	42	74	662	380	434	756	10	1148	1610	51	801	1245	759	887	146	245	11991	12570	1486	1540
Increase.....	1638													29		10		67	51	6		78	11	18		1872	760	42	60
Decrease.....	2813	962		58								27	41	29	32		38	67	51	6	54			21					
Armstrong Station.....	2543	284	1130	125	6	6	2	2	3	4	2	17	17	20	31		37	65		30	50	42	50	8	9	750	750	90	90
Ashland Circuit.....	1072	178	238	2	40	2	5	7	4	4		33	12	37	57		92	79		23	31	31	61	4	11	469	437	56	54
Clifton Hill.....	1861	393	108	7	108	9	11	9	5	5		44	36	50	42		90	107		70	50	83	70	12	60	900	868	108	104
Columbia, Broadway.....	6143	1662	358	665	23	23	28	23	14	14	2	118	118	135	135		285	285	43	220	144	220	40	40	2150	2150	258	258	
Columbia, Wilkes Blvd.....	1531	509	72	200	5	5	2	6	3	3	2	14	14	21	21		46	46		36	35	36	36	6	6	520	520	60	60
Columbia Circuit.....	3017	2278	149	4	149	7	8	7	4	4	1	33	1	38	1		80	2		1	40	62	1	1	486	486	72	67	
Dalton and Ashbury.....	2303	695	490	7	7	7	9	7	4	4	8	15	16	40	15		50	84		20	25	65	20	12	12	850	850	102	102
Fayette Station.....	5203	1757	250	668	20	20	23	20	10	10	8	83	83	97	97		207	207		158	108	158	108	30	30	1600	1600	192	192
Fayette Circuit.....	2303	695	490	7	7	7	9	7	4	4	8	15	16	40	15		50	84		20	25	65	20	12	12	850	850	102	102
Glasgow Station.....	1553	270	228	80	7	7	9	7	4	4	9	34	19	39	21		48	82		33	22	63	33	12	8	600	600	72	72
Keytesville Station.....	2392	602	803	204	5	5	10	5	4	2	4	25	23	40	25		54	92		44	39	71	44	9	9	732	725	88	88
Huntsville Station.....	3002	968	210	323	6	6	10	6	5	3	1	46	25	53	32		70	112		46	74	86	46	16	16	1100	1100	132	132
Huntsville Circuit.....	1376	573	80	80	8	8	9	2	4	4		36		42	5		20	89		20	36	68	20	4	4	650	569	78	67
Higbee Circuit.....	2242	364	49	257	10	10	12	10	5	3	12	45	30	52	42		82	110	12	66	72	85	66	11	11	1100	1100	132	132
N. Fr'nklin, Cl'rks & Co'n'r.....	3353	1268	25	199	12	12	16	13	7	7	16	52	52	71	59		126	150		97	74	116	97	21	18	1250	1250	150	150
Prairie Hill Circuit.....	731	143		50	2	2	6	2	3	3	1	25	4	29	5		45	61		11	9	47	11	8	34	435	500	60	55
Roanoke Circuit.....	1075	124	69	32	6	6	7	4	3	1	1	28	16	32	12		45	67	27	36	39	52	36	6	6	596	583	78	76
Rocheport Circuit.....	1839	347	194	181	9	9	11	6	5	3	11	44	25	50	28		60	106		46	33	82	46	15	8	800	800	96	96
Salisbury Station.....	2843	525	349	274	9	9	11	9	5	5	4	44	4	50	50		107	107		82	60	82	82	15	15	900	900	108	108
Total.....	45645	13216	4489	3655	142	142	179	179	72	97	23	563	563	656	955	135	1444	2030	82	1091	1565	965	1145	209	285	16723	17067	2023	2052
Total Last Year.....	44883	17471	2418	4604	142	142	179	179	40	56	26	626	626	706	995	4	1542	2112	25	1149	1630	962	1129	225	298	16589	16897	1987	2025
Increase.....	742			2071												131			57		4	16		13	16		170	36	27
Decrease.....	4255			949					32	41	3	63	63	3	40				88	58	65								

TABLE NO. 3—FINANCIAL

NAME OF CHARGE	Grand Total For Year		Total from Table II		Objects not Elsewhere Reported		Incidental Exp.		Conference Entertainment Paid		Conference Entertainment Assessed		Missions Special Paid		Missions Special Assessed		Minutes Paid		Minutes Assessed		American Bible Society Paid		Education Paid		Education Assessed		Church Extension Special		Church Extension Paid		Church Extension Assessed		Home & Conference Missions Paid		Home & Conference Missions Assessed		Foreign Missions Special		Foreign Missions Paid		Foreign Missions Assessed		Conference Claimants & Sup'r'm'te End. Fund Paid		Conference Claimants & Sup'r'm'te End. Fund Assessed		Bishops' Fund Paid		Bishops' Fund Assessed		Preacher in Charge Paid		Preacher in Charge Assessed		Presiding Elder Paid		Presiding Elder Assessed		NAME OF CHARGE																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								
	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020	2019	2020

TABLE NO. 3—FINANCIAL

### TABLE NO. 3—FINANCIAL

CHARGE NAME OF		Grand Total For Year	Total from Table II	Objects not Else- where Reported	Incidental Exp.	Conference Enter- tainment Paid	Conference Enter- tainment Assessed	Missions Special Paid	Missions Special Assessed	Minutes Paid	Minutes Assessed	American Bible Society Paid	Education Paid	Education Assessed	Church Extension Special	Church Extension Paid	Church Extension Assessed	Conference Missions Special	Home Missions Special	Home & Conference Missions Paid	Home & Conference Missions Assessed	Foreign Missions Special	Foreign Missions Paid	Foreign Missions Assessed	Conference Claim- ants & Sup'nt's Fund Paid	Conference Claim- ants & Sup'nt's Fund Assessed	Bishops' Fund Paid	Bishops' Fund Assessed	Preacher in Charge Paid	Preacher in Charge Assessed	Presiding Elder Paid	Presiding Elder Assessed	
MACON DISTRICT	Bucklin Ct. ....	1623	318	148		2	7	6	8	4	4	4	28	35	32	40	32	25	65	65	80	2	55	68	47	54	9	11	813	813	97	97	
	Cairo Ct. ....	2823	2057	27		5	4	4	9	3	3	3	20	35	35	35	25	35	50	50	75	2	55	25	36	54	10	10	540	540	96	96	
	Callao Ct. ....	5605	4349	157		107	157	434	10	5	5	3	17	35	45	45	23	37	48	48	95	2	75	27	54	14	14	800	800	96	83		
	Center & Trinity. ....	976	274	105					8	3	3	1	5	22	10	25	10	30	30	54	2	20	30	40	39	8	8	580	442	70	55		
	Clarence Sta. ....	3951	1504	285		290	285	1504	14	5	6	7	60	60	65	65	65	140	140	140	14	14	110	80	81	20	20	1200	1200	144	144		
	Downing Ct. ....	1906	225	842		4	4	4	5	2	2	4	15	19	20	17	17	45	42	42	2	2	33	37	42	7	7	600	600	75	72		
	Edina & Beshears. ....	1394	230	132		98	132	230	4	4	4	4	5	35	40	40	40	60	60	60	2	2	50	60	47	40	10	10	700	700	84	84	
	Elmer Circuit. ....	1956	125	125					7	7	3	3	3	23	23	23	25	25	35	35	45	2	2	35	40	40	40	7	7	603	675	72	78
	Granville Ct. ....	1203	160	62		62	62	160	8	8	4	4	5	17	33	33	37	37	62	62	80	2	2	62	67	27	27	692	692	83	83		
	Gorin Ct. ....	2472	60	240		8	240	60	10	4	4	4	35	35	40	40	40	60	60	85	2	2	60	60	54	54	12	12	1000	1000	96	120	
	Kirksville Sta. ....	2012	410	131		6	214	410	7	8	3	3	5	26	35	40	40	40	68	68	90	2	2	51	60	45	60	9	9	900	900	108	108
	Lakenan Ct. ....	838	151	27		5	27	151	7	8	1	1	3	5	23	25	25	25	45	45	65	3	3	8	10	45	34	9	9	500	500	60	50
	La Plata Ct. ....	996	88	6		6	6	88	7	8	3	3	2	20	30	40	28	40	26	26	75	2	2	40	60	26	45	12	12	646	646	80	77
	Macon Sta. ....	3317	667	360		12	325	667	14	14	6	6	2	60	60	65	65	65	105	105	140	2	2	87	105	87	25	20	1300	1300	156	156	
	Macon Ct. ....	622	70			2	2	70	3	8	4	2	2	11	35	12	12	12	19	25	75	3	3	19	56	25	25	10	10	366	366	44	44
	Madison & Leesburg. ....	1231	138	57		5	120	138	5	8	5	5	5	14	40	45	45	45	16	16	97	2	2	26	75	16	54	14	14	708	708	97	79
Memphis Sta. ....	1673	103	125		7	125	103	7	7	3	3	2	30	30	36	36	36	57	57	75	2	2	57	54	54	10	10	800	800	96	96		
Mount Carmel Ct. ....	1237	159	6		6	6	159	3	6	3	3	2	12	12	30	15	30	25	25	63	2	2	49	21	40	40	8	8	600	600	72	72	
Paris Sta. ....	764	141	35		4	35	141	4	5	2	2	3	17	20	22	18	22	55	55	63	2	2	33	20	25	25	6	6	360	360	45	46	
Shelbina Sta. ....	3658	1159	257		13	232	3658	16	16	7	7	10	70	80	80	80	80	125	125	165	16	16	125	84	84	24	24	1250	1250	150	150		
Shelbina Ct. ....	1280	295	1159		3	135	295	12	12	1	1	6	13	55	11	11	55	23	23	120	2	2	23	95	95	14	14	665	665	98	98		
Total. ....		1823	15983	15890	253	190	1056	809	1380	984	35	1799	1317			845	577			845	577			845	577			190	113	156	113	190	113
	Total Last Year..	1654	16331	15095	207	200	1119	776	1534	908	20	1985	1239	5	4	989	596	4	5	989	596	4	5	989	596	4	5	190	113	156	113	190	113
	Increase. ....	169	348	295	44	10	63	154	186	76	15	186	78			144	19			144	19			144	19			10	10	63	63	169	169
	Decrease. ....																																
MEXICO DISTRICT	Auxvasse Ct. ....	2069	357	62		10	122	62	113	6	6	6	48	48	4	54	54			54	54			54	67	67	16	16	1000	1000	112	112	
	Centralia Sta. ....	2426	790	312		8	312	790	8	6	6	6	44	57	44	50	50			50	50			50	57	57	16	16	850	850	100	100	
	Centralia Ct. ....	1290	67	93			93	67	23	4	4	4	23	38	23	44	33			44	33			44	53	53	9	9	800	800	90	90	
	Fulton Sta. ....	4875	1393	446		14	570	446	8	8	8	8	88	88	8	100	100			100	100			100	96	96	29	29	1400	1400	200	200	
	Fulton Ct. ....	2044	435	107		9	107	435	11	6	6	4	36	56	36	63	41			63	41			63	67	67	12	12	1000	1000	125	125	
	Hallsville Ct. ....	1704	310	142		8	105	310	6	6	6	6	25	43	25	50	25			50	25			50	55	55	10	10	825	825	100	100	
	McCredie Ct. ....	1732	645	20		7	20	645	2	4	2	2	20	37	20	41	30			41	30			41	40	40	8	8	676	676	81	81	
	Mexico Sta. ....	6567	141	2819		18	785	141	8	8	8	8	95	95	7	104	104			104	104			104	121	121	30	30	1800	1800	224	224	
	Mexico Ct. ....	2674	662	146		8	105	662	3	6	3	3	44	44	4	50	50			50	50			50	55	55	15	15	746	746	112	104	
	Moberly Fourth Str. ....	6025	2450	744		18	744	2450	5	8	8	8	94	94	5	105	105			105	105			105	120	120	30	30	1800	1800	225	225	
	Moberly, West Park. ....	3080	1558	250		9	250	1558	4	4	4	4	34	34	4	20	30			20	30			20	57	57	12	12	950	950	60	60	
	Mokane Ct. ....	3056	626	581		8	256	581	6	6	6	6	39	47	39	50	42			50	42			50	65	65	16	16	1169	1169	106	106	
	Montgomery City Sta. ....	7034	4723	690		17	690	4723	6	3	3	3	20	47	20	54	30			54	30			54	78	78	5	5	1200	1200	106	106	
	New Bloomfield Ct. ....	1518	116	157		5	157	116	3	3	3	3	20	47	20	54	20			54	20			54	63	63	16	16	863	863	112	102	
	Reedsville Ct. ....	1777	477	130		7	43	130	7	6	6	6	30	44	30	51	30			51	30			51	48	48	16	16	700	700	100	100	
	Sturgeon Ct. ....	1321	240	124		6	124	240	2	6	2	2	17	48	17	55	15			55	15			55	49	49	5	5	694	694	104	99	
Wellsville Ct. ....	2276	661	224		9	117	661	11	5	5	5	29	42	29	45	32			45	32			45	61	61	10	10	915	915	100	100		
Total. ....		18329	3122	18329		152	4081	3122	91	82	82	43	706	706	22	919	791	22	15	147	1000	791	1000	791	1084	1084	251	251	17388	17388	2034	2034	
	Total Last Year..	47964	6967	12689		152	3466	6967	91	38	38	48	633	633	22	874	749	22	15	147	1000	749	1000	749	1010	1010	246	246	16446	16446	1973	1973	
	Increase. ....	3654	615	3845						44	44	5	73	73		45	42								74	74	5	5	880	880	61	61	
	Decrease. ....																																



TABLE NO. 3—FINANCIAL

NAME OF CHARGE	Grand Total For Year	Total from Table II	Objects not Elsewhere Reported	Incidental Exp.	Conference Entertainment Paid	Missions Special Paid	Minutes Paid	Minutes Assessed	American Bible Society Paid	Education Paid	Education Assessed	Church Extension Paid	Church Extension Assessed	Conference Mis. Special	Home & Conference Missions Paid	Home & Conference Missions Assessed	Foreign Missions Special	Foreign Missions Paid	Foreign Missions Assessed	Conference Claimants & Sup'r's Fund Paid	Conference Claimants & Sup'r's Fund Assessed	Bishops' Fund Paid	Bishops' Fund Assessed	Preacher in Charge Paid	Preacher in Charge Assessed	Presiding Elder Paid	Presiding Elder Assessed
Bellflower Ct. ....	84	84	716	716	14	14	48	40	70	45	91	64	44	33	38	31	2	5	4	10	5	91	193	98	1430		
Center Ct. ....	75	75	625	625	12	12	42	42	64	32	83	42	39	19	34	18	4	4	11	4	47	82	104	1140			
Clarksville Circuit....	110	110	1000	1215	18	18	67	67	97	97	126	126	59	59	53	53	6	6	7	10	383	298	6144	8593			
Defiance Ct. ....	75	55	645	537	12	3	43	6	64	10	83	14	39	7	34	5	4	4	2	112	42	160	959				
Elsb'y & Smith Chap...	120	120	1000	1023	18	18	67	67	101	101	131	131	61	61	53	53	6	6	12	10	140	288	461	2526			
Jonesburg & High Hill.	84	82	700	687	13	10	47	46	70	52	91	72	43	33	38	30	2	4	7	83	225	211	1457				
Laddonia Ct. ....	72	65	608	565	11		41	60	30	37	78	30	37		32		4	4		97	44	352	1159				
Louisiana Sta. ....	36	36	244	4	4	17	17	25	23	32	30	15	13	13	11	2	2	3	3	9	4	60	100	96	820		
McKittrick Ct. ....	55	50	400	362	8	7	27	16	47	35	61	45	29	17	25	16	3	3	3	4	106	71	197	1198			
Moscow Mills Ct. ....	55	43	475	430	8	2	32	28	47	20	61	25	29	10	25	8	3	3	10	5	45	49	172	842			
New Florence Ct. ...	62	62	538	538	10	8	36	36	53	53	69	69	32	18	28	16	3	3	12	6	106	84	233	1176			
O'Fallon & Wentzville..	72	72	600	600	12	12	40	32	60	35	78	38	36	23	33	21	5	3	3	12	6	84	400	271	1777		
Silex Ct. ....	75	75	800	800	12	8	52	37	65	44	84	57	40	26	35	23	4	4	24	8			416	853	3130		
St. Charles Sta. ....	120	120	1000	1100	18	18	67	67	101	101	131	131	61	61	53	53	9	6	6	10	185	416	329	2230			
Troy Sta. ....	120	120	1100	1100	18	18	73	73	101	101	131	131	61	61	53	53	6	6	7	11	220		329	2230			
Vandalia Ct. ....	95	93	790	767	14	10	53	48	75	29	97	50	46	15	40	10	3	4	2	9	112	67	427	1651			
Warrenton Ct. ....	58	50	542	464	9	4	36	30	49	10	64	20	30	8	26	6	3	3	2	6	104	150	343	1197			
Winfield Ct. ....	84	79	800	676	13	3	53	13	70	17	91	23	43	11	38	9	4	4	1	21	106	56	140	1157			
Wright City Ct. ....	58	53	542	499	9	5	36	30	49	15	64	25	30	8	26	8	3	3	2	3	97		173	919			
Total .....	1510	1444	12881	12948	233	174	877	695	1268	850	65	1646	1123	100	774	483	677	424	23	77	54	154	98	2072	2481	10940	34025
Total Last Year ..	1522	1453	12846	12265	236	176	868	1244	885	693	66	1616	1161		760	521	665	457	37	43	29		1990	2877	5764	31245	
Increase .....			35	683			9	775	24		30				14					34	25		98	62		5176	2871
Decrease .....	12	9			3	2		80		35	628		38	100		38		33	14				396				

ST. CHARLES DISTRICT

Table No. 3. Financial

Grand Total For Year	Total from Table II	Objects not Elsewhere Reported	Incidental Exp.	Conference Entertainment Paid	Conference Entertainment Special Paid	Minutes Paid	Minutes Assessed	American Bible Society Paid	Education Paid	Education Assessed	Church Extension Paid	Church Extension Assessed	Home Missions Special	Home & Conference Missions Paid	Home & Conference Missions Assessed	Foreign Missions Special	Foreign Missions Paid	Foreign Missions Assessed	Conference Claimants & Sup'r's Fund Paid	Conference Claimants & Sup'r's Fund Assessed	Bishops' Fund Paid	Bishops' Fund Assessed	Preacher in Charge Paid	Preacher in Charge Assessed	Presiding Elder Paid	Presiding Elder Assessed	NAME OF CHARGE
2814	828	177	215	11	10	5	5	3	47	47	54	54		112	112		86	86	73	73	17	17	1050	1050	126	126	Agency Ct. ....
5438	4223	185	76	7	7	3	3	1	30	30	35	35		74	74		32	32	58	58	11	11	696	700	84	84	Barnard Ct. ....
945	102	165	39	6	6	4	4	5	18	15	18	18		25	25		21	21	13	13	10	10	590	590	70	70	Bedford & Platte Chapel
1289	304	105	95	6	6	5	5		26	23	30	30		80	80	10	50	50	63	63	12	12	860	869	103	68	Craig Ct. ....
2026	465	90	50	6	6	2	2		45	43	51	51		65	65		75	75	51	51	16	16	835	835	96	107	Dearborn Ct. ....
1181	143	3	90	130	10	5	5	10	38	17	31	31		85	85		50	50	84	84	15	15	615	615	72	72	Elmo Ct. ....
13370	316	488	50	7	7	3	3	2	22	22	50	50		65	65		50	50	67	67	16	16	1000	1000	120	120	Fairfax & Rupe's Grove
1649	257	134	130	5	5	3	3	3	22	22	25	25		53	53		42	42	35	35	8	8	513	513	62	62	Forest City Ct. ....
2725	1376	144	158	7	7	4	4		33	29	38	34		65	65	600	35	35	63	63	12	12	715	715	85	85	Guilford & Bethel. ....
1613	99	52	16	8	8	3	3	3	36	36	40	40		80	80		67	67	20	20	13	13	800	800	96	96	Hamburg Ct. ....
2126	1044	343	95	398	8	4	4		33	33	38	34		65	65		51	51	58	58	11	11	656	656	84	78	Julian & Downs. ....
2503	588	134	16	8	8	2	2	3	23	23	35	25		67	67		67	67	42	42	8	8	800	800	96	96	Maryville Sta. ....
311	134	588	343	398	8	4	4		33	33	38	34		65	65		51	51	58	58	11	11	656	656	84	78	Ravenwood & Monroe. .
1261	109	69	110	6	6	3	3	5	26	26	30	30		64	64		50	50	44	44	10	10	600	600	72	79	R'ckp'rt & Ple's'nt V'iley
5253	1289	1815	110	6	6	6	6		54	54	62	62		130	130		101	101	72	72	19	19	1200	1200	144	144	Savannah Sta. ....
2190	1155	50	110	6	6	3	3		11	11	30	30		64	64		50	50	40	40	10	10	605	605	72	70	Skidmore Ct. ....
10265	1898	388	256	7	7	4	4	5	33	33	38	38		80	80	133	80	80	63	63	12	12	750	750	90	90	St. Joseph, Gooding. ....
1789	406	1789	256	7	7	4	4	1	33	33	38	38		85	85		100	100	70	70	15	15	1200	1200	144	144	St. Joseph, Hundley. ....
2598	488	82	365	12	12	6	6		54	23	62	26		130	130		130	130	15	15	3	3	900	900	108	108	St. Joseph, Hyde Park. .
1986	684	105	237	9	9	3	3	5	6	6	46	40		87	87		76	76	5	5	14	14	1100	1100	132	132	St. Joseph, Olive Str. .
3612	1681	3612	294	5	5	2	2		50	30	56	40		76	76	120	50	50	66	66	9	9	600	600	72	72	St. Joseph, Spruce Str. .
1653	302	302	218	6	6	3	3	2	26	26	30	30		64	64		50	50	42	42	8	8	524	524	72	63	St. Joseph Ct. ....
69431	18189	4513	6845	174	200	90	102	28	651	651	770	817		1035	1035		1405	1405	1165	1165	269	269	19195	19195	20190	2378	Total
48876	12888	1843	5080	174	200	45	51	43	623	623	758	878	8	1081	1081	8	1004	1004	1644	1644	300	257	18765	18765	19020	2151	Total Last Year...
9095	5301	2670	1165	174	200	45	51	15	28	28	12	19	5	48	48	5	23	23	11	11	24	12	430	430	1170	227	Increase
																											Decrease

**Table No. 3. Financial**

Grand Total For Year	Total from Table II	Objects Not Elsewhere Reported	Incidental Exp.	General Conference Expenses Paid	General Conference Expenses Assessed	Missions Special Paid	Missions Special Assessed	Minutes Paid	Minutes Assessed	American Bible Society—Paid	Education Paid	Education Assessed	Church Extension Special	Church Extension Paid	Church Extension Assessed	Conference Mis. Special	Home Missions Special	Home and Conference Missions—Paid	Home & Conference Missions Assessed	Foreign Missions Special	Foreign Missions Paid	Foreign Missions Assessed	Conference Claimants & Supernnuate End. Fund Paid	Conference Claimants & Supernnuate End. Fund Assessed	Bishops' Fund Paid	Bishops' Fund Assessed	Preacher in Charge Paid	Preacher in Charge Assessed	Presiding Elder Paid	Presiding Elder Assessed
31416	6966	2130	2741	108	133	114	162	58	73	45	421	635	10	463	829	955	135	1110	1444	51	807	1191	837	898	164	224	13863	13330	1529	1600
45645	8393	4489	3655	142	179	156	215	72	97	23	563	837	135	656	536	955	135	1444	2030	32	1091	1565	966	1145	209	16723	17067	2051	2051	
31342	8393	2673	2079	110	163	99	152	49	73	31	390	634	10	453	611	928	1095	1371	1964	40	801	1199	847	883	204	12635	15379	1634	1690	
35935	7076	3013	2899	126	163	100	99	64	85	63	503	829	22	577	606	845	1317	1371	1964	35	984	1380	809	1056	190	15390	15983	1832	1918	
40636	13495	2849	2308	113	113	113	190	61	85	63	706	740	22	577	606	845	1317	1371	1964	35	984	1380	809	1056	190	15390	15983	2057	2200	
51615	18329	3132	4081	152	156	238	18	82	100	63	706	886	22	791	721	1015	1611	1123	1662	86	1198	1662	1110	1222	221	19022	19460	2055	2200	
92271	58528	3354	3452	155	156	18	98	60	102	67	646	677	22	791	721	1015	1611	1123	1662	86	1198	1662	1110	1222	221	19022	19460	2055	2200	
34025	10940	2481	2072	98	154	154	50	54	77	23	424	677	22	791	721	1015	1611	1123	1662	86	1198	1662	1110	1222	221	19022	19460	2055	2200	
69431	18189	4513	6845	174	200	25	90	90	102	28	651	897	104	770	783	1027	1633	1633	2171	65	1646	1685	1165	1353	269	19195	20190	2378	2423	
431420	155132	28624	89123	1178	831	1017	719	597	804	324	4840	7054	104	5525	5840	7996	160	12469	16990	1299	9362	13130	8245	9677	1840	145936	142543	16639	17282	
43805	120949	24620	24914	1178	831	1017	719	597	804	351	5058	7106	104	5840	5840	8129	19	12899	17084	1393	9632	13180	8290	9490	1925	142084	142084	16196	16762	
49385	34183	3794	209	1178	831	1017	719	597	804	17	218	52	104	315	315	133	430	430	94	94	270	50	45	187	85	2852	5342	443	520	

## RECAPITULATION



The  
Centennial Celebration  
Program



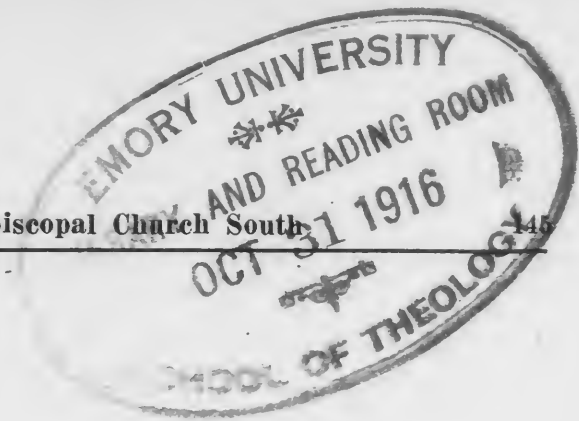
### Bishop Enoch Mather Marvin



ifty years hence—we cannot doubt it—there will be a Methodist Church in the land, in poise amid the factions of the hour, pure amid temptations, her candlestick still in place, her light burning with inspiration and faith, her eyes lifted, her hands clean from bribes, her robes of linen clean and white; the righteousness of saints washed in the blood of the Lamb, revered by all who love the Lord Jesus, hated only by his enemies; her children dwelling in peace, in the South and in the North, in the West and in the East, with Republican and Democrat, Radical and Conservative, alike calling her blessed. She will excite the suspicion and hatred of none by allying herself with an adverse party, upon issues that arouse the passions of the hour, but lie outside her sphere. She will move with a grand but quiet energy amid the affairs of men, the representative of Christ to all, the political ally or enemy of none. She will stand for Christ, recognized by all, upon a plane far above the level of those contests which come and go with the energy and swiftness of a tornado. She will abjure both the riches and the power which might reward a lewd and bewitching coquetry with some successful power of the State. She will be known, and loved, and hated, as the chaste spouse of Christ. Her character will give full force and meaning to the Word of God committed to her.”

of the Methodist Episcopal Church South

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Historical



**MINUTES**

OF THE FIRST SESSION OF THE

**MISSOURI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH**

HELD AT SHILOH MEETING HOUSE, ST. CLAIR COUNTY, ILLINOIS,  
BEGINNING SEPTEMBER 23rd, 1816.

William McKendree, Bishop

John C. Harbison, Secretary

**Question 1**—"Who are admitted on trial?"

Answer—William Jones, John Harris, Charles Slocomb, James McCord, Alexander McAllister, Joseph Reed. (6)

**Question 2**—"Who remain on trial?"

Answer—Daniel McHenry, Thomas Davis, Philip Davis, William Stephenson, Joseph Piggott. (5)

**Question 3**—"Who are admitted into full connection?"

Answer—John Scripps, John C. Harbison, Josiah Patterson, Jacob Whiteside. (4)

**Question 4**—"Who are the deacons?"

Answer—John Schroeder\*, John C. Harbison\*, Josiah Patterson elect, Jacob Whiteside\*. Those marked thus (\*) were ordained this year.

**Question 5**—"Who have been elected and ordained this year?"

Answer—Jesse Haile.

**Question 6**—"Who are the bishops and superintendents?"

Answer—William McKendree, Enoch George, Robert R. Roberts.

**Question 7**—"Who are located this year?"

Answer—None.

**Question 8**—"Who are the supernumerary preachers?"

Answer—None.

**Question 9**—"Who are the superannuated or worn-out preachers?"

Answer—None.

**Question 10**—"Who have been expelled from the connection this year?"

Answer—None.

**Question 11**—"Who have withdrawn from the connection this year?"

Answer—None.

**Question 12**—"Were all the preachers' characters examined before the Conference?"

Answer—This was strictly attended to by calling over their names before their respective Conferences."

**Question 13**—"Who have died this year?"

Answer—"None."

**Question 14**—"What numbers are in Society?"

#### ILLINOIS DISTRICT

(Illinois Territory)			(Indiana Territory)		
Illinois Circuit	430	5 col'd.	Silver Creek	500	8 col'd.
Cache River	156		Vincennes	216	
Bigbay	200		Patoka	140	
Wabash	117		Blue River	260	
Okaw	60		*Palmyra	27	
			*Blue River	60	
			*Harrison	45	
			*Not noted by historians		
	963	5			
				1248	8

#### MISSOURI DISTRICT

(Missouri Territory)			(Arkansas Territory)		
Missouri Circuit	116	4 col'd.	Spring River	90	5 col'd.
Cold Water	154	25			
Cape Girardeau	112	8			
New Madrid	113	2			
Saline	140	16			
Bellevue	150				
Boonslick	14				
	799	60			

(Total Missouri Conference membership in 1816, White, 3100; Colored, 73).

**Question 15**—"Where are the preachers stationed this year?"

Answer—Illinois District—Presiding Elder, S. H. Thompson. Illinois,

Jesse Haile; Cache River and Bigbay, Josiah Patterson and William Jones; Patoka, Daniel McHenry and Thomas Davis; Blue River, John Cord; Okaw, Jacob Whitesides; Wabash, John Harris; Vincennes and Harrison, James McCord and Charles Slocomb; Silver Creek, Joseph Pownal.

Missouri District—Presiding Elder, Jesse Walker. Boonslick, Joseph Piggott; Cold Water, John Sripps; Cape Girardeau and New Madrid, Thomas Wright and Alexander McAllister; Spring River, Philip Davis; Missouri, John Schroeder; Bellevue and Saline, John C. Harbison and Joseph Reeder; Hot Springs, William Stevenson.

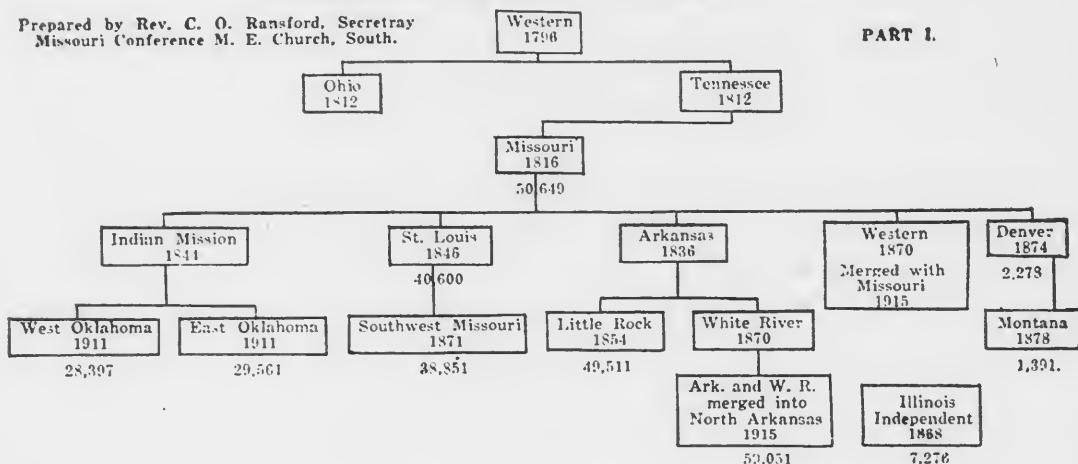
**Question 16**—"Where and when shall our next Conference be held?"

Answer—Missouri Conference, Goshen, Bethel Meeting House, (Ill.) Oct. 6, 1817.

## GENEALOGY OF THE MISSOURI CONFERENCE.

Prepared by Rev. C. O. Ransford, Secretary  
Missouri Conference M. E. Church, South.

## PART I.



## CONFERENCES OF THE METHODIST EPISCOPAL CHURCH IN THE TERRITORY THAT ADHERED SOUTH.

Missouri	St. Louis	Arkansas	Oklahoma	St. Louis German	West German
35,268	44,117	7,027	39,914	9,905	1880 7,658

COLORED CONFERENCES.  
METHODIST EPISCOPAL CHURCH.

Central Missouri	Little Rock, Ark.	Lincoln, Neb., Kans., Okla., Colo.
10,121	6,335	3,301

## COLORED METHODIST EPISCOPAL CHURCH.

Missouri and Kansas	Illinois	Arkansas	Little Rock	Oklahoma	Muskogee
1838	3,319	4,419	6,516	1,442	1,100

All statistics are from 1915 Methodist Hand Books.

Statistics of the Methodist Episcopal church include members, non-residents and probationers.

Where membership statistics are omitted conferences have been merged or divided.

## SUMMARY:—

M. E. C. S., nine conferences	300,289
M. E. C. S., Illinois, one conference	7,276
Colored M. E. C., six conferences	18,634
M. E. C. in territory that adhered South, six conferences	143,889
M. E. C. in territory that adhered South, Colored, 3 conferences	20,010
Total conferences, 25; total members	490,098

STATES.—Missouri, Arkansas, Oklahoma, Colorado, Montana, Iowa, Kansas,

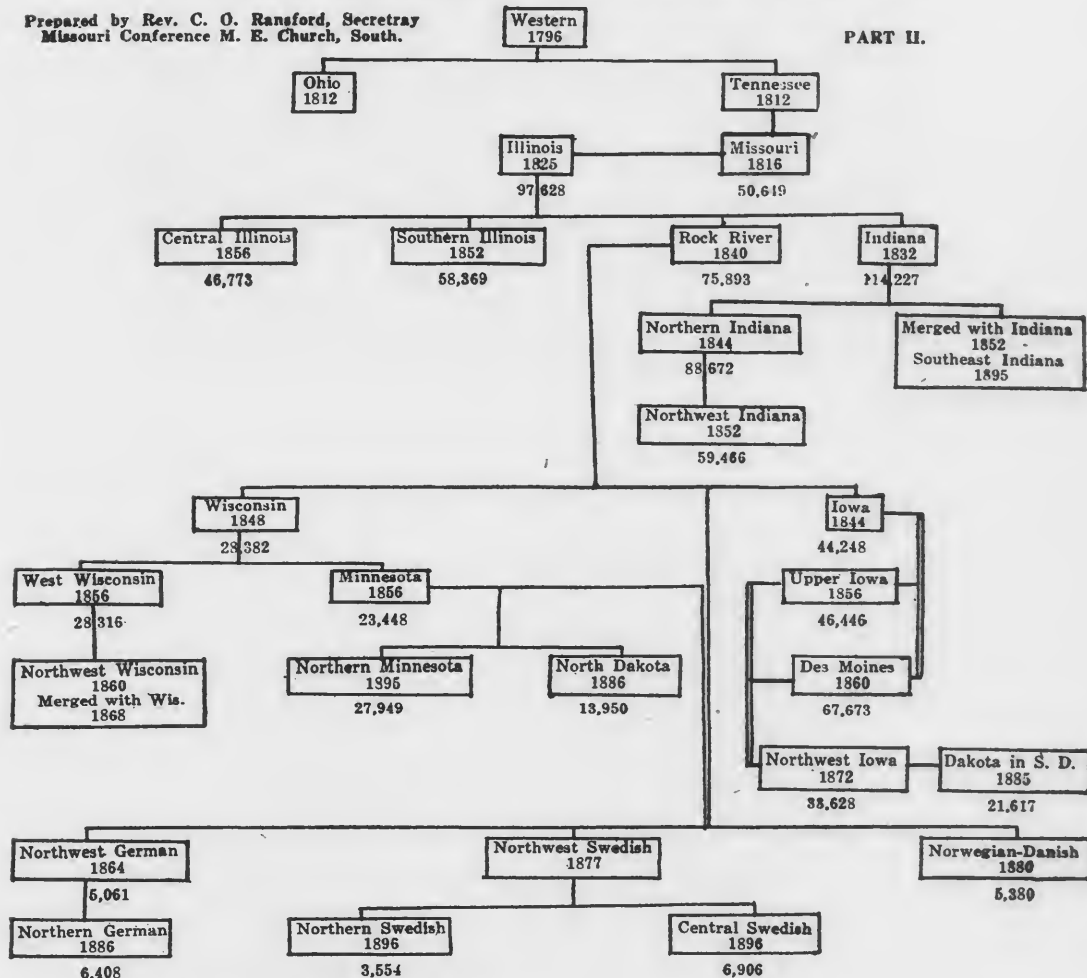
\*Nebraska, Illinois—9

GENEALOGY OF THE MISSOURI CONFERENCE.

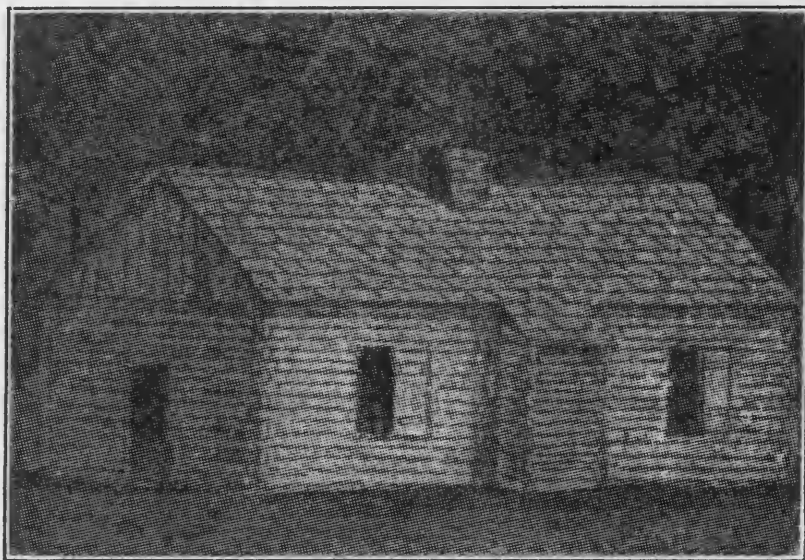
CONFERENCES GROWING OUT OF THE MISSOURI THROUGH THE ILLINOIS.

Prepared by Rev. C. O. Ransford, Secretary  
Missouri Conference M. E. Church, South.

PART II.



All statistics are from 1915 Methodist Hand Books.  
Statistics of the Methodist Episcopal church include members, non-residents and probationers.  
Where membership statistics are omitted conferences have been merged or divided.  
Double lines denote joint parentage.  
SUMMARY.—Total conferences, 22, total membership, 904,034.  
STATES.—Illinois, Indiana, Iowa, Wisconsin, Minnesota, North Dakota, South Dakota.—7.  
Total conferences growing out of the Missouri, 47.  
Total communicants, 1,394,132.  
Total states, 14.



Shiloh Meeting House, Shiloh, St. Clair Co., Ill. The first Protestant church in the Mississippi Valley. Built Aug. 10-11, 1807, dedicated by Rev. Wm. McKendree, Presiding Elder. Where the Missouri Conference was organized, September, 1816.



The present Shiloh Church, the fourth built by the congregation.



Centenary Chapel, Fayette, Mo., where the Centennial Session  
of the Missouri Conference was held, 1916



Birthplace of Enoch Mather Marvin,  
Warren County, Missouri.

Study Chair of Bishop E. M. Marvin,  
used by Bishop E. R. Hendrix when  
presiding at the Centennial Session  
of the Missouri Conference.





Birthplace of Eugene Russel Hendrix, Fayette, Missouri.



Boyhood home of Eugene Russell Hendrix, now on the Howard-Payne College Campus and residence of the President. Classic Hall to the left in the rear.

## Sermons, Addresses and Poems



Delivered at the Centennial Session of the  
Missouri Conference. Held in Fayette,  
Missouri. August 30 to September  
4. Nineteen Sixteen



Cut of the Centennial Tablet placed in Centenary Chapel, Fayette, Mo.

## ADDRESSES DELIVERED AT THE UNVEILING OF THE CENTENNIAL TABLET

BY C. O. RANSFORD

Bishop Hendrix, Brethren of the Missouri Conference and Friends:—

We have come to a great hour in Missouri Methodist history. Well it is that we commemorate this occasion in this Centennial Session. A long line of faithful men and women look down upon us this morning. Great has been the history of the Missouri Conference. Looking back over the one hundred and ten years since Bishop Asbury sent John Travis as the first preacher to travel the Missouri Circuit, following on through the years, some of the best and most faithful characters in all Missouri history, in all Methodist history, too, have labored in this territory and in the territories of Indiana, Illinois and Arkansas, originally associated with us. Time would fail me even to mention the names, to say nothing of the triumphs of these good and worthy men that have preceded us. Our history is full of their sacrifices and wondrous achievements. There looks down upon us this morning from this wall the tablet of our faithful brother, Nathan Scarritt, who was born in Illinois in 1821, near the place where the second session of the Missouri Conference was held. Along side of that the tablet of our beloved Bishop Marvin who was born in Missouri in 1823, not far from the place where John Travis first began his ministry and where McKendree after the long walk from the Mississippi River with James Gwin, A. Goddard and John Travis held the first camp meeting in this wondrous territory. Certain expressions on this tablet tell us that growing out of the Missouri Conference there are forty-seven Conferences. These Conferences stretch from Arkansas and Oklahoma on the South, to Wisconsin, Minnesota and the Dakotas on the north and from Indiana on the east, to Montana and Colorado on the west—the very heart of the Methodist Church in this great land of ours.

Growing out of the Illinois Conference, the first to separate from us, there are twenty-two Conferences. Growing out of the Missouri in the territory west of the Mississippi in our own Church and other Methodist Churches are twenty-five Conferences. These Conferences extend to four-

teen states. These forty-seven Conferences are looking to us today as the great and fruitful mother Conference of Methodism. Nine of them in our Church have appointed representatives to attend our Centennial Session. The Missouri Conference of the Methodist Episcopal Church will also send a Fraternal Messenger. The total membership in these forty-seven Conferences is 1,394,132. Our own state ranks among the very first in the total number of Methodist members. Our three Conferences have 130,100 members. The total Methodist membership in Missouri is 249,010.

William McKendree, who in the early development of Western Methodism was brought by Asbury to be the Presiding Elder, yea, the assistant Bishop of all this great western country, stands in the forefront of the honored and worthy founders of Missouri Methodism. Asbury, the man with his face towards the west was greatly comforted by fellowship in the western Conference and camp meetings. He said that even his health as well as his spiritual strength was always renewed in the west. As early as 1788 he came to the then far west holding Conferences in the Holston Country in Tennessee. Speaking of McKendree's work he said, "Brother McKendree has penetrated farther west than I have. Prospects in Missouri are great."

It was McKendree who sent John Oglesby, the first preacher, to spy out the land. The next year he requested the Conference to send John Travis. That was immediately following the opening up of the Louisiana Purchase. It may be interesting to know that on Asbury's last itinerary through America, immediately following the Ohio Conference in September, 1815, he had a long and an earnest talk with McKendree and marked out the boundaries of five Conferences, one of which he called Missouri. I have tried to study out some reasons for calling the Conference Missouri and not Illinois or Indiana, names originally given the Districts. Aside from Asbury's great interest in Western Methodism at that time the great Louisiana empire was opening up wonderfully before all America and so he gave the name of our territory. After McKendree, the Presiding Elder, had held the first camp meeting in Missouri, he returned to Illinois, where in a few weeks he held another camp meeting in St. Clair county at a place called Three Springs, afterwards known as Shiloh Meeting House. The meeting concluded, he tarried long enough for the completion and dedication of the log church, the first church built in the Mississippi Valley. In this log meeting house the Missouri Conference was organized in 1816. A picture of this church will appear in this week's Advocate and also in the Centennial Journal. Four churches have been on that sacred spot and there is today a magnificent temple of worship there. The congregation only recently has been vitalized with new life by a revival in which there were thirty additions. So in our own territory the

work has been blessed and prospered with gracious revivals through all these one hundred and ten years.

And so because of McKendree's great labors,—his greatest work was in the west, we give him a place on this tablet. He was the man who came next to Asbury, the first son of American Methodism elected to the Episcopacy.

And what shall I say of our own beloved Marvin, the son of our own state? His life and his labors are well known to all. As the young preacher beginning away up in the Grand River Country, then northward in the Platte Purchase, then down on Fishing River Circuit at Liberty, then throughout the whole state into the great city of St. Louis, then as the agent of St. Charles College, and then connected with our great Central College. Glory rests around that sacred name. What a wonderful man he was! How he loved the Church! In the great crisis of the division he stood immovable. After the reconstruction days he re-organized our Indian mission work and personally became responsible for the salaries of the preachers. Well it is that he has a place on the Centennial tablet.

It is with only a few words we can speak of our own Bishop Hendrix. As the honored son of our Church, born in this city, receiving his preliminary training in Central College, finishing his education in an eastern college, following the sad strife of the Civil War, when young men were needed in our state he came and took his place in our ranks as pastor of one of our mission churches in Kansas where some of the hardest and yet most loyal work has been done for the Church. He has honored Central College. He has honored our great state by his ministry and he stands today as one of the most representative characters in all world-wide Methodism. He has had much to do with the Federal Council of churches and was its first president. He is today the senior Bishop of our Church and of all American Methodism. Very properly he should have a place on this tablet.

Of the significant words on this tablet the last are those of Mr. Wesley, when he came to the end of life's journey, "The best of all God is with us." "All is well," were the words of McKendree when he was passing from this earth to the glory land. The great theme of Marvin's preaching was "Christ and the Church." Our own Bishop Hendrix, who had his membership in our Church and in the Methodist Episcopal Church, who received his training in both churches and who only recently was so cordially greeted and spoke with such cordiality on the part of our Church at the Great General Conference of the Methodist Episcopal Church, who has always had in his heart the unification of American Methodism, has near his name the significant expression, "Together."

Beloved, let us rejoice today in the wondrous achievements of Methodism in this great western country. Our Conference, standing as the first of all the great pioneer Conferences, and the mother of forty-seven other Conferences whose ministers and members have been so faithful through the years and have led us into salvation, has indeed given us a goodly heritage. May we be her faithful sons!

“Who shall place  
A limit to the giant's unchained strength,  
Or curb his swiftness in the forward flight?  
Far like the comet's way through infinite space,  
Stretches the far untraveled path of light,  
Into the depths of ages we may trace  
Afar the brightening glory of its flight,  
Till the receding rays are lost to human sight.”

BY REV. R. H. COOPER

Bishop Hendrix, it is my great pleasure, in behalf of the Missouri Conference, to receive this splendid memorial. The wealth of the Church of Jesus Christ, like the wealth of the State, does not consist in her material resources, but in her kingly men and queenly women who make up her communion.

We would not be hero worshippers. There is only One that is absolutely good and great, and that is the Man of Galilee; and yet there are those who have wrought in the kingdom of our Lord Jesus Christ so well, that we could not let their lives be forgotten, but would hold them in everlasting remembrance. And among those that we cherish as Missouri Methodist heroes are those who are brought to us today in this splendid memorial.

We are glad in coming to this mecca of our Missouri Conference we shall be able to look upon the face of the saintly McKendree, the first great statesman of Methodism born in America. And our own Bishop Marvin who could speak not only with the tongues of men, but could proclaim the gospel with angelic sweetness; and then our own beloved Bishop Hendrix, who not only lives in the hearts of the Missouri Conference where he labored as pastor, but whose name is known wherever the gospel of Jesus Christ is proclaimed.

In the name of the Missouri Conference, to-day, Bishop, we desire to express our profound gratitude to this committee for bringing to us this splendid memorial.

## BY BISHOP E. R. HENDRIX

My brethren, you will pardon a word from the chair this morning. How many men like McKendree would be necessary to reach back to the day of our Lord Jesus Christ? Just twenty-four! Just twenty-four! When Bishop Paine died in 1882, I wrote an article on how many lives would be necessary to reach back to Jesus Christ, and now Dr. Rivers has incorporated that article in his life of Paine, and the dear, good Doctor welcomed me into the Episcopacy as one whom Bishop McKendree ordained; and by his last wish there was transmitted to me his ordination papers, signed by McKendree. Now just twenty-four men of eighty years of age, taking the full limit to which we are entitled of four score, would reach back to the days of Jesus Christ, with a little margin. Isn't it marvelous? Just two sets of apostles—Twenty-four. God has thus written the history of His kingdom in the world by holy men. No wonder God's son staked everything on men, men, consecrated men; men called by God with unction from on high.

It isn't a long history since our Lord was here, in terms of just such men as these. McKendree died at 78. The lives of those three men there on that tablet, though they just span the century in their labors, aggregate more than two centuries of time. McKendree 78, Bishop Marvin 54, the youngest of them all, of whom Bishop McTyiere said as we stood looking at his pallid face in the coffin, "He died too young." Then another's name appears there, though unworthy, at 69, and their aggregate ages reach more than 200 years. We are not to be taken one after the other, but our serving together helps us to make up the marvelous worth of the kingdom. And so I have been thinking this morning, since I awoke, that the ages of this Conference here would amount, though working together, to more than all the years since the world heard the angelic chorus announce, "Peace on earth, good will to men!" Marvelous record! God bids us take the shoes off our feet for the ground on which we stand is holy. It is fitting that we should celebrate the Centennial of a hundred years of Christian labor on the part of God's chosen ambassadors. Many great names are there of which much will be said during the course of the week. But these great men have passed on before, and their work is not yet complete without us. For the greatest work of a Christian is to make perfect the work of his fathers. God give us the spirit of devotion throughout this Conference!

Centennial Celebration  
Program

## THE CENTENNIAL SERMON—BISHOP E. R. HENDRIX

Text 1 Corinthians 3:9. "We are laborers together with God."

What a climax here! We are laborers—we are laborers **together**—we are laborers **together** with God! It means much to work for God; it means more to work under God; it means most to work with God. A great man is one whom God recognizes and uses. And so we appraise men by the use God has made of them. There is a constant process whereby things are wrought upon to higher uses. From the soil vegetable life is wrought into animal life; from animal life, it is wrought into the human brain and heart; and from the human brain and heart it is wrought into the mind and purpose of God. And so in nature is this wonderful process of sublimation whereby things are brought to highest uses. And thus we recognize God's relation to men. The highest point in the evolution of man is fellowship with God. And when he is taken into God's partnership man becomes God's fellow-worker. He begins to recognize the real end of his being. While it is man's delight to see that men more and more glorify God and enjoy Him forever, it is God's delight more and more to glorify man and develop him forever. This process is continuous in the work of God. God's great men are those who are God's partners, working in the furrow with him, working side by side on the wall with him, making trowels click almost as they work. God's shadow is over them as they work and man is dignified in the intelligence that God is with him, and God is using him.

Eleazer, Abraham's servant, was surprised to see what use God was making of him and the way in which the Lord was leading him. And so that man who "is in the way" ready for God to use him is used of God. He made known his ways unto Moses, his acts unto the children of Israel. It is as men wrought consciously with God—they became more and more partakers of the divine nature.

The worship of a God that works has made the great nations of the world. The gods of the heathen do not work—they sleep—they need to be awakened; they quarrel—they are slaves of vice and given to their selfish ambitions and unworthy passions. No great work was ever wrought by them. The so-called labors of Hercules were more deeds of passion than labors of skill. What he did was more in wrath than with intelligence. But our God delights to be known as the worker and when His blessed Son, our Lord, appeared on earth, this is the name He gave His father: "My Father worketh hitherto and I work, and I am among you as one that serveth." The glory of our Lord Jesus Christ is His works. "Believe me for the very works' sake." And so the whole mission of Christianity is to make man a worker. It is to create us unto good works and make man a

worker. But man is to be even a better worker now than at his creation, for he has greater depth of motive and greater passion of love. So we are renewed in Jesus Christ into good works wherein we are to prove ourselves to be indeed the sons of God. And the whole process of Christianity is to make man a better worker and to call him into fellowship with God that he should work together with God. Will you dwell with me just a little upon the thought that God is the greatest worker in the universe and how God dignifies labor by Himself setting the example.

What is labor? Labor is the proof of intelligence. The great characteristic of inertia is matter. The great characteristic of mind is energy. You cannot put forth thought without putting forth energy, and when you contemplate God as a being of great spirituality, He has to be seen as a great worker. His mind is fraught with energy which leads to the adaptation of means to ends. The realization of great and lofty purposes which shows the great supreme intelligence of God that He is the greatest worker in the universe. You cannot conceive of any line in which man has become eminent in which God is not infinitely more eminent. God is the greatest architect in the world; God is the greatest mason and builder in the world; God is the greatest chemist in the world; God is the greatest mathematician in the world; God is the greatest physicist in the world. There is nothing in which man aspires to work in which God does not infinitely transcend him for God performs with larger intelligence, with clearer perception of means to ends to bring great results. So God stands before us the supreme worker in all the universe because of the healthy moral nature that permits Him to bring events to pass. He creates because of the passion of love with His eye to achieve that which is highest and best. He makes man in his own image, and so man can best rise to the true height of his being by being God's true fellow worker. God's works are as minute as they are gigantic. For sometimes the lofty mountain that lifts the eternal snows to heaven shelters the jeweled splendors of a cave where God has wrought like a jeweler, but at the same time has designed like a Titan. How great and wonderful are Thy works, O Lord God Almighty! Now in whatever aspect we contemplate God, it is as a worker not only to carry out His plans and to create beings by the word of His mouth, or the work of His hands, but evermore to sustain and minister to His people. God is the God of Providence as well as the God of Creation. Until our Saviour's death He said: "My Father works hitherto and I work." If He were to withhold His hand as a builder and sustainer, this whole planet would be dissipated into nothing.

Now that which characterizes God the Father characterizes God the Son. When He came into this world He appeared as the wonderful worker. I cannot point to an idle hour in all the life of our Saviour. He went about doing good. He was busy as a carpenter and won His reputa-

tion by it. "Is this not the carpenter?" the very man whose skill was so widely known? His hands were ever laid upon sightless balls, deaf ears, and upon the leper's spots, to touch the broken limbs, to make the lame leap for joy, to summon health where death walks, and above all to call young people back to life. Our Lord never raised an old man to life. He left him resting in the full maturity of his age and experience, but our Lord delighted to call back those whose lives were not complete. Note the tenderness of His love as He called the little daughter of Jairus to life. "Little damsel, get up, get up." Then we hear His divine gentleness in His command to supply her with food. She had died of malnutrition and He summoned her back to a new career of usefulness. He called back the widow's son to life that he might have the full measure of his days. He called Lazarus, the sole dependence of those two noble sisters, to life again that he might win more by his death and by resurrection than he had won before during his life, for many who came, came to see Lazarus whom Jesus had raised from the dead. And so our Lord all through His life became a worker, zealous and conscientious, and continued so until, —because He had no where to lay His head, He hung it pallid upon His own breast, and said, "It is finished."

And then the Holy Spirit, the third person of the Trinity, came. Under what form did He come? Under the most irresistible form that man has ever known, as a cyclone or a whirlwind of power, the creative spirit which was to renew man in the likeness of God, to send out laborers into the harvest to indite the Scriptures for the instruction and inspiration of men. The highest work that can ever occupy the interest of God is the divine energy to gather in the harvest of God. "My Father worketh hitherto and I work" and this is true of every person of the Godhead. Workers, intelligent workers because of high motives evermore aspiring to work.

Notice how man is dignified by himself being called to be a worker. God has no unemployed class in His universe. For the unemployed become a menace to human society. God would never have created so disastrous a force in the society of intelligent beings. The characteristic of the God-head is to create the beneficent and helpful and He made man pre-eminently to be a worker. Otherwise he would be a menace to the universe, so God created him purposely as a worker in order that he may share at once the divine nature, and the divine purpose and divine life in blessed service. So God left a place for man as a worker. God gave him his being that he should be a mighty worker in the world. God gave the seed; man must sow it. Out among the cliff dwellers the other day some government employees found the corn of six hundred years ago and they called corn "the mother." It was "the mother" upon which they depended for life, and so it was sown and then they were to reap the harvest. God gave the seed and man must sow it; God gave the soil and man must cul-

tivate it. God gave the forests and man must fell them and transform them into lumber. God gave the ore and man must fashion it into iron. God gave the marble, but man must bring it out of the quarry and put it into forms of beauty and usefulness. So man becomes God's worker from the beginning. This is not God's world—it is God's and man's world. God simply gave the raw material and man must shape it into things of beauty and usefulness. So true it is if man withholds his hands, thorns grow up in place of abundant harvest. He withholds his hands from disease in not trying to check it and miasma comes and death occurs. Because man has failed to resist disease and try to stamp out that which was inimical to man the world suffers death. The same is true of man's great part in the moral world. God intended man to have a share in making this world a fit place to live in. He must drive out the lust and intemperance and all that is vile. This world is governed just in proportion as man wants to have it governed. Only a Turk would be subject to the unspeakable Sultan. Only the man of lowest moral aspirations would ever be content to dwell beneath the Crescent. Man assists, as he is God's fellow worker. And so this world is being governed as man works together with God and finds in that service his own high and holy joy.

I am going a step farther. Not only is it true that God is the great worker, and man is honored by being His fellow worker, but man works to the highest ends as he works possessed by the same spirit of God, the great worker, and that is the spirit of love; that is the spirit of co-operation; that is the spirit of hearty endeavor to work with others. Our Lord had a hard time teaching His disciples this great lesson. There came a time in their hearts that it was difficult for them to work for Christ. You can't work for Christ with passion glowing beneath. There was a day in the history of Vesuvius when those flames abated and were quiescent and trees grew up in the crater where the flames had burst forth before. But the day came when passion flamed up in the crater's heart and then all forms of life disappeared and then there was death from that time forth. Now this is true of the heart of man. It was said of the Lord's disciples that they wanted to call down fire from heaven to destroy the Samaritans. Jesus said "Come along, come along. Ye know not what manner of spirit ye are of." That was not the way to work for God. So that lesson needed to be learned. My brethren, love is the great edifice in this world, the great architect, the mighty builder. It takes as much of the rays of the sun to ripen a single cherry as to ripen all the cherries, and it takes as much love in the human heart to bring a single soul to God as it takes to bring all souls to God. And this is a most blessed lesson to me and this is what our Lord was evermore teaching His disciples. "The two great forces of man are reason and power to co-operate with others." The work of the Christian religion was to bring civilization to the world. The heathen nations do not co-operate and are not even civilized. It takes civili-

zation to build a railroad bridge; it takes civilization to span the chasm; it takes civilization to create great iron bands that will hold the continents together; civilization that will bind distant nations together through the seas. So man must learn this lesson of co-operation, to learn even civilization, much less that highest form, which is the Christian life. The old process of Babel was to unfit man for co-operation. And more and more that obtains wherever men are filled with selfish passion. Wherever there is altruism then man unites himself to his fellow man and there is wrought out the mighty purpose and will of God. The glory of man is working together. And out of this awful cataclysm of war, the worst that the world has ever known—(God grant that it may never occur again) but that it shall come to pass that nations that heretofore have not known each other in co-operative work shall know each other and work together as brothers. England had her Hundred Years with France. England now fights side by side with France. Henceforth England and Russia are to work together for a higher form of civilization. Italy, England and France are at last to work together. Out of this awful cataclysm of war men are learning to work together. Mr. Page, our ambassador, startled the world when he said that the selfish man in Europe had long been banished. The combatants are now ministering to the wounded of the enemy, staunching the flow of blood, wiping away the death agony of human suffering. This condition transpires in the history of the war—men working together with God. A man once visited an insane asylum and was taken by the superintendent to a spot looking down into the rotunda where the worst inmates were permitted to get out for an airing. They were hopelessly insane and two wardens were among them; when he was startled to see two men engaged in a fight, smiting each other with their fists. The warden stood by and looked calmly on. The stranger said "Isn't he afraid? Isn't there danger of their combining together against him?" The superintendent calmly said, "Do you suppose that those men would be there if they knew enough to know how to co-operate with each other?" That is the trouble with the race. They don't know enough to co-operate. They have failed in that process of working together to bring about the largest results. The human reason itself for the time being seems to be paralyzed, where the mouth of wrath is opened and the eyes are closed, wherein man is most helpless because he fails to know how to work together with his fellow man and with God. Now it is the great process of Christianity to put men on their feet; it is to bring a man to his best; to share with his fellow man his intelligence, his best inventions in order that man may make proper progress and the human race move to its high destiny. And so the work of Christianity is to restore man as a worker; to bring man everywhere into such a relation with his fellow man that with an open hand he shares with him the fruits of his brain and the fruits of his toil. When I contemplate that the millions that would have been spent in foreign travel, the last two years, were poured out by the millions for the Belgian or-

phans, for the unfortunate dweller in Serbia, in Albania and in Poland, we see that more and more man is beginning to come into his own. Man is more and more realizing what God intended for him as a fellow worker. And so the same beneficent nature that bound up the broken-hearted or that opened the prison doors to the captive is more and more in tune with these years in which humanity shall come to its best to find itself engaged in blessed co-operative work with man's fellowship everywhere.

Now I have one or two very important lessons to draw from this preliminary line of thought. One is this: We should learn how to be skilled laborers for the Master. There are times when men seem helpless in the presence of great opportunity because they don't know what to do or how to do. A man who sees a shipwreck and would offer his services but must stand aside. It is only the skilled laborer who is available for work like that. Thus it is only the skilled fireman who can climb the ladder and rescue the imperilled life. Man is helpless at this because he has not found his own. Now more and more Christianity has to bring man to his own; more and more we are to be better in every relation of life; more skill is needed in all that is for the advancement of mankind because there are men to be rescued. There are necessities to be met, mouths to be fed and man must be his best and seek to make the world the best for man to do his largest service for his fellow man. There is no such thing as consecrated ignorance, or consecrated indolence. What God wants is consecrated knowledge, consecrated effort, and consecrated service—therefore seek to be your best for God in order that God may use your best for the building of His kingdom in the world. And now the other point: Learn to esteem each other highly in love for their work's sake. You are not the only worker in the world. That would be a very unfortunate fact in your experience if you so esteem yourself. God uses us as we are developed and develops us in order to use us. He uses our product of knowledge and experience. Now we ought to rejoice with great heartiness in the service that others are rendering for God, for God is a wonderful mathematician, with whom two are ten times more than one, for while one can chase a thousand, two can put ten thousand to flight. So it is by the union of these forces in co-operation that God is accomplishing the work of the world's regeneration. We should learn to love each other as we work together. Twenty-eight years ago I remember at Northfield, Mass., when in the company of John A. Broadus, having been there at Mr. Moody's invitation to deliver some addresses, he told this beautiful story, illustrative of this very point I am seeking to make. "I was brought up on a plantation some forty miles from Fredericksburg, Va. Twice every year it was a great event when we went to the city to obtain our supplies to be used on the farm. It was a great day when we saw the four horses move out of Fredericksburg and a greater day when a few days later they returned. I well remember my boyish eagerness in looking for the return of the faith-

ful driver Ben. I looked down and saw the dust rising and the team coming, and went to meet him. He lifted me up on the box beside him and I looked down and to my great surprise I found there were only three horses. He had started with four. I said, 'Uncle Ben, how did this happen?' 'I'll tell you, Marse John. The first night out Robin died. I don't know what was the matter with him. It was an awful night for me. I did what I could, and the next morning when I went to hitch up I couldn't find Mike anywhere. I thought I would have to come back for more horses, and finally I thought I would go where I had drug Robin the night before. Mike just stood over him and seemed to be weepin.' 'Marse John,' the old negro said pathetically, 'those two horses had worked together so long they just fairly loved one another.'" That story brought to me the great pity that Christians should work together and learn to love one another. That is a great lesson that we are to esteem one another as God's fellow workers and fellow workers together.

Then another great thing, my brethren, we should learn how to be enterprising in our work for God. For we are workers not only together with one another but together with God. What is it that helps the sailor as he crosses the deep? He catches the breath of God in his sails and dares to venture out upon the sea. As man works together with God the great achievements are wrought. Be enterprising in work for God, conscious of God's leadership, living in the knowledge that He is planning the battle; go forth to win it; delight to know God gave the command and hasten to obey it.

This morning it is fitting that we pay a tribute to the men who a hundred years ago wrought on the foundation, Jesus Christ Himself being the chief corner stone. I shall only try to mention a few of them this morning, but it is worthy on this Centennial occasion to pay a tribute to our fathers whose memories we possess. We are able to say I am of Paul; I am of Apollos, I am of Cephas because we are all Christians, and they are Christ's and Christ is ours and Christ is God's.

The first one to whom I wish to pay a tribute was a Revolutionary Soldier with George Washington. He wore the knee breeches to the close of his life. Wm. McKendree, a soldier under George Washington when Cornwallis surrendered his sword, twenty-one years of age, son of a Virginia planter, a member of the Church of England. Young McKendree was of a large family of children, brought up under the influences that I have cited, nevertheless with the Revolutionary spirit that sought liberty there was danger in his red blood. There came happily at times a great man of God, John Strange, and William McKendree became that wonderful knight who went forth to the service of his Lord. All there was of him God made. He was a man of marvelous zeal, and great vigor in health, and of

tireless devotion to service. He went to work in Virginia and Maryland in the early part of his ministry until the great event of his life occurred. He met Frances Asbury who greatly loved him and said: "We want you to be the great pioneer in the West." And so William McKendree was taken from the eastern shores of our land and brought to be the Presiding Elder of the Western District. One time Nashville and St. Louis were in the same Presiding Elder's District and Wm. McKendree was Presiding Elder. He wrought well in Tennessee and Kentucky. He wrought well in Ohio, in Indiana, in Illinois, and when the Missouri Purchase was made, the great Louisiana Purchase, Wm. McKendree was among the foremost pioneers in this great new work. He came to the Mississippi River and walked forty miles to hold a camp meeting, and wrought with great fervor and zeal. Eight years later he was called to be one of the Bishops of the Church, and that statesman-like man helped to shape our constitution as a Church, a man who preached on great themes, a man whose example was a benediction. He it was that wrought with such vigor and tireless devotion where no other man had laid a foundation and out of that marvelous ministry this Centennial Conference comes, for it was only just one hundred years ago that Wm. McKendree held the first session of the Missouri Conference. We honor that man today—that man that gave us the constitution—that man who wrought with such marvelous power in the great revivals at the beginning of the century in the Cumberland country and in all Tennessee, Kentucky and Missouri, were due to the tireless zeal and unctious preaching of this great man of God bore fruit. He was God's chosen servant; a great man because recognized and used of God.

Side by side with him wrought the wonderful man, Jesse Walner, who was the founder of Methodism both in St. Louis and Chicago, a man with a great beaver hat who was never lost and never complained, as McKendree well said of him. It was my privilege a few years ago to unveil a granite monument erected to the memory of the founder of this Church, mighty alike in St. Louis and in Chicago. You know the history of his conquest in St. Louis. He went there determined to hold a meeting. It was a town occupied by Spanish and French very largely. He couldn't get feed for his horse. Nothing that the horse needed was available. He could stand his own privation but to see his poor horse suffer profoundly moved him. His fellow workers who had come to help him retired in discouragement, and so this noble man said, "I'll give it up and go back where people will welcome me and where I can work." On his way down he suddenly stopped and said, "Have I ever been defeated before? No, and I will not be this time." And so he returned, seventeen miles to the City of St. Louis, and there where the great Planters House now stands was the head of a pond full of jimson weeds and there this man Jesse Walker knelt among the jimson weeds and wrestled with God in prayer and won the victory, and within the year had the church built and a great organi-

zation began which has borne great fruit. Now this Conference has forty-seven children, many of them the immediate off-spring of Jesse Walker's District. He went throughout Illinois and Missouri and wrought wherever opportunity was given and this man of whom I have said he was never lost, had a marvelous sense of location; he never complained but pressed on and helped to plant the gospel of God through these multiplied Conferences of these fourteen different states and out of them came the forty-seven different conferences. Shall we not honor him today? This man of heroic deeds, this man of tireless zeal, this man who wrought with God there in that self abasement on the bottom of the pond, and reached out his hand upon the hand of God in holy zeal and consecration.

May I venture to go far down the line now and speak of my dear friend, Bishop Enoch Mather Marvin? McKendree was born in 1757. God had another great gift for His Church in 1823, when Enoch Mather Marvin was born in Warren county of this State. In his veins flowed the blood of the Mathers of New England, a man of great genius and wonderful imagination, untrained in his early days, and hence less fruitful in the long run, until it was trained. He wrought in this wild section of our commonwealth, left great tracks of his zeal and devotion, and early called to St. Louis because of his growing gifts of speech, and then needed to be further ripened, called to the interior again and then to go back to have the most commanding influence in that great city. This man coming quietly to the General Conference in 1866 told me how one day on the steamer this suggestion seemed to come, "This General Conference is going to elect you Bishop" and he put it from him as the suggestion of the evil one. He retired to his state room and prayed that no unworthy ambition of a selfish character might occupy his mind. Still the thought lingered with him and when he reached New Orleans, already God had put his spirit into the minds of men to choose this worthy man for the Church; they met him at the steamer and when one greeted him as "Bishop Marvin," he paid no attention to the salutation. Presently he renewed it: "Did you observe that I called you **Bishop Marvin**?" He answered "No, but I am not surprised." Then he told how it was that God had in His own way indicated to him something of his purposes and call to service. How I thank God for that servant of God that knew how to work together with man and with God. My life was frequently blended with his. In 1868 on our way to Glasgow as I was driving him there I opened my heart to the very depths to him as he opened his heart to me and like Elijah and Elisha we wrought together as friends. In our journey around the world, his arm locked in mine, he said, "I am going to open my heart to you to the very bottom and many were the perplexing questions we discussed and many of the questions of the Episcopacy we pondered and many of the great plans for the occupancy of the world in Christ's dear name were themes of our dear speech. So passed one year, the richest and most helpful of my life. It was my

privilege to walk with Enoch Marvin as Enoch walked with God and was not for God took him. And when his great spirit was summoned home, I felt like crying, "My father, my father, the chariots of Israel and the horsemen thereof." How wonderfully that man wrought with God, wrought in that great commonwealth of Missouri, in all parts of the South. I remember the tribute that Bishop McTyeire paid him at his funeral,— "George Washington may have had more name-sakes than Bishop Marvin, but sometimes I question it." How many mothers wanted that godly man's name pronounced upon her child in holy baptism? He died too soon. C, how I have missed him, longed for his counsel and co-operation in many of the later responsibilities that have come to my own life, but how I thank God for those eleven brief years of Episcopal labor. God has lengthened my term of service to thirty years. I have sometimes wondered what might have been the case if Enoch Marvin's term of service had been lengthened to thirty years of work for God. We pay him tribute fittingly here on this tablet of the Missouri Conference of which he was a member, where he held two sessions of the Conference and this college of learning is located where he made the last mission of his life, the giving of the bulk of a man's estate to the endowment of Central College.

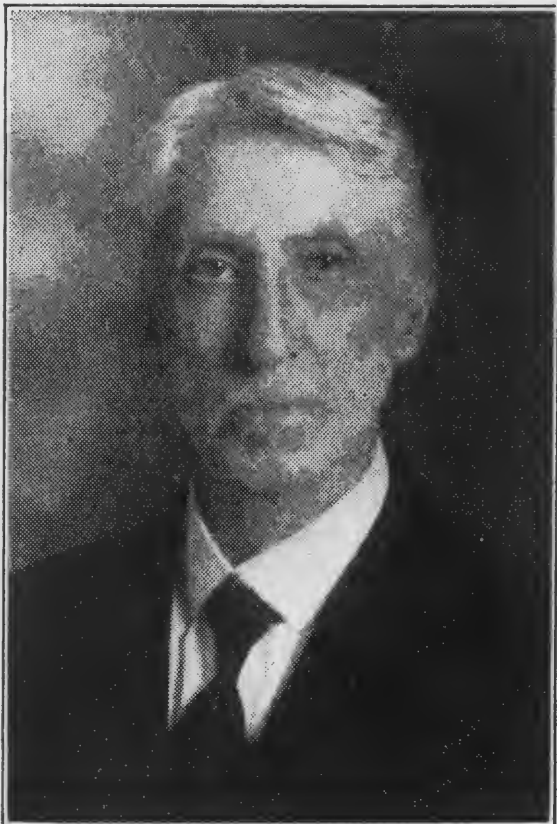
Shall I mention another man whose name does not appear on that tablet but whose name lives in the heart of Missouri Methodism? Andrew Monroe, a man who was a member of not less than twelve General Conferences, a companion of McKendree and almost of Asbury, for he was born some years before Asbury went home to God. Andrew Monroe, many of you remember him, that clerical form, that man of such power that he often preached two hours on the great themes of the gospel with wondrous effect, wise in counsel, diligent in the Master's business. O how he won men by his beautiful living. He was the guest of a man on one occasion with the understanding that he was to leave the house next morning at four o'clock. "All right, you shall be able to get off at four." And he awoke in order that he might see his guest off. He had his horse ready for him, and then when this man went out into the cold his host remained and said, "Why does this old man go forth this bleak wintry night? Surely he is about his Master's business. Have I listened sufficiently to his wise words? Have I obeyed the Christ to whom he has been pointing?" There before the dawn this man consecrated his life to the Master and Lord of Andrew Monroe whom he had learned to love and honor by his self-sacrificing devotion to God. And the time would fail me to tell of Caples, Rush and of that noblest missionary this Church has sent out for forty years, A. P. Parker, the great missionary to China, the best sinalogue there, the man whose impress has been most intimately felt among the Chinese people and who so fondly love him; of S. H. Wainwright who works so nobly for God in Japan; Davis, Weakley, and others I might mention. I thank God for this old Missouri Conference that has sent out these fellow workers together with God.

Now, brethren, just one word in conclusion. What about the future of Missouri Methodism? With whom shall we work together now? God has wonderfully led and guided us until now and God brings us into a large place with marvelous opportunities and summons his soldiers for service, and calls his hosts together. Now in this Centennial year, a hundred years since Asbury's death, we ought to pray for the combining of the forces together with our fellow Methodists and unifying the great churches of our land bearing the same name for the extension of the Master's kingdom in the whole world, taking the opportunity of co-operating with wisest leaders. When I think of six million of Methodists in this land working together, when I think of their universities from sea to sea, their wondrous hospitals, great training schools, the marvelous agencies through the press, how my soul burns within me as I contemplate these forces all newly aligned and newly awakened and under the mighty grace and unction of the spirit of God, led under that mightiest worker, God, the Holy Spirit, going forth to gather in the harvest. Who will not pray that the Lord of the harvest will thrust out more and more laborers into His harvest and who will not take up the prayer of the Lord Jesus Christ Himself that they may all be one that the world may know that thou hast sent me?

I congratulate you, my brethren, that you enter upon another hundred years of service. How I envy your privilege of laboring in the middle of this century when my lips will be silent forever. But from these heights of God I contemplate looking down from the battlements and seeing the forces as they press on, and from some great Nebo's mount see God's land of promise opening to those to whom all power is promised by our covenant-keeping God. Go forth under His divine direction and support, and under Him you shall go forth to a great and glorious victory. May God's richest blessing rest upon you and make you a thousand fold more than your fathers, multiply you as God alone can multiply powers of those men who work together with God and with their fellow men. "Together! Together!" That is the bond for earth and heaven.

GOD IS LIGHT—1 JOHN 1:5

Rev. Fielding Marvin, D.D.



I. GOD

A wire to be alive must be connected with the dynamo. It must be charged with electricity—the life-giving power. When this life current fails, the wire is dead, figuratively speaking, and it is actually so, so far as furnishing light or conveying messages is concerned.

To furnish light and bear messages to millions of homes, this is the highest and best use of the wire. To do this the wire must be free, its connection with the dynamo unobstructed.

So it is with men. To convey light and truth is the highest use they can be put to. To do this they must be connected with the source of light and truth. They must be connected with God. In other words: no man can answer the high end of being without a vital connection with God.

Three things Methodism has stood for are God, freedom and home.

We take it for granted that the church stands for God, but we often-times deal lightly and hastily with some great doctrines. This doctrine our fathers emphasized. God's existence, God's presence in the world, God's witnessing to his people that they are his children, God's providence and guidance. How often we fail to make these teachings so prominent that they take hold upon the heart and become a present and pressing reality in the life. We become so immersed in the material activities even of the church itself that sometimes this great fundamental doctrine has but a feeble hold upon us.

The church has met opposition to this doctrine in one form or another through all her history. The deist has been on hand to preach to the world that our God is a God afar off; the agnostic, too modest to claim that

no man may know that there is a God, and yet waxing so warm in the presentation of his cause as to boldly, positively and presumptuously assert that God can reveal Himself to men. The grossest materialism assaults the church and puts everything under the dominion of relentless law, ignoring God the author of law, and giving to us the mazy waltz of molecules for the majestic march of Providence, the anarchy of atoms for the government of God; not that there is anarchy in atoms, but if you take God out there is anarchy in everything.

It is true we may find reason for the existence of God by looking at the physical universe. The argument from design is perhaps the plainest of all theistic arguments. We find law and order in nature, but the idea of law and order is in me, not in the worlds about me. They have no idea. They are unperceiving subjects of the law, not its author, the unconscious machinery not the inventor, the mechanical obeyer of the law not its executor. The thought of worlds and of laws must have been in the mind of some person before the worlds were. Arguments like this may satisfy the mind of the existence of the Creator. But man has a moral nature and spiritual. The utterances of physical nature are too vague and uncertain to satisfy the demands of this part of our being. Philosophies are contradictory with reference to human conduct. Men need a law that is uniform and universal. To answer this need they must reach ultimate truth—the very source of truth. They must have a revelation from the author of truth—from the one who is truth. More than that they must be endowed with a disposition that shall be in harmony with truth.

We must know God other than simply by deductions of reason. It is one thing to conclude there is a God by the light of nature, and another thing to be conscious of the presence of God in the soul. It is one thing to see God by argument, another thing to see Him by faith. One is a cold conclusion, the other a warm emotion—a vital experience.

“Faith lends a realizing light  
The clouds disperse, the shadows fly  
The invisible appears in sight  
And God is seen by mortal eye.”

Our Methodist fathers lived and labored as in the very presence of God. Each one became a living power in the world. He lived to purpose. He served men by enlightening men and by pouring out to them the treasures of a loving heart. He was at once a servant and prince. He felt the blood of a high royalty in his veins. He was the child of a king. He laid hold upon material nature to interpret and enjoy. He grasped the truths of the revealed word and rejoiced in a knowledge of the truth. He was an individual answering to the purpose of his existence. He thought upon

God and stood a free man communing with his maker. He knew the truth and the truth made him free.

## II. FREEDOM.

God has individualized every thing and redemptive forces are provided for every man. Christ came to unfetter the mind as well as the heart. "Ye shall know the truth and the truth shall make you free." Man is made a thinker. If he truly thinks he truly lives. The mind must be unbound from passion, prejudice or superstition. Whenever a man is sincerely seeking to know the truth surely then he has the approval of his Maker. The great crime of kings and hierarchs is not that they imprisoned and enslaved the body but the mind. Reason is the soul's eye. Our God is a reasonable God, our religion a reasonable religion. The record of the church has been marred in that she sought to save men mechanically. By the official acts of her representatives she has sought to save men by applying the machinery of rites and ceremonies corrupted by pagan superstitions. The mind was bound; reason was crushed; thought was suppressed. Men were tools of kings and priests. Christ's mission of liberty was ignored. The purpose of the kingdom of Christ is to purify, elevate, and ennoble men. In the divine administration government is for men, not men for government. But how often has this God-given principle been set aside and the very end of government been subverted—the government made the end, not the means. For a thousand years the church imprisoned truth. Men were not allowed to think. The church usurped the throne of Caesar. Forgetting the injunction to render unto Caesar the things that are Caesar's she assumed the very power of Caesar. The individual was enslaved. The church assumed the authority of God over the individual. He who thus thrusts himself between man and God invades the most sacred realm of human rights.

The long struggle between Rome and worldly kings from that of Gregory VII with Henry IV of Germany and Becket with Henry II of England to the patient struggle of the Puritans for religious liberty was but a gradual advance toward the freedom of the individual in the kingdom of Christ. The burden of Methodist preaching was freedom from sin. Every man a sinner. Christ a saviour. The Holy Spirit the convicter of sin. Every man free to accept or reject the proffers of God's mercy. The grace of God free for every man. Every man free to commune with his Maker.

The framers of the constitution of our country were not unmindful of this freedom of the individual to think upon the word of God. They declared we must have a provision for religious toleration. At this point up rose that great young statesman, James Madison, and said: "Say not toleration for toleration implies authority, say rather the free exercise of re-

ligion." This freedom of thought was denied by the church to men from the time of Augustine to the time of Calvin. This brave, devout and brilliant Frenchman spoke as under the mighty power of God. The church had uttered loud her dogmas, locked them up in her man-made creeds, put on them the seal of some high ecclesiastical functionary and commanded men to think no further. Under the influence of Calvin truth was to be released from her long imprisonment and find a lodgment in every mind, a home in every heart.

In order to develop into the high manhood that his Creator designs, man must be free to think, to follow the leadings of his mental vision and to yield his spirit to the touches of the Spirit of God. No man can think freely and clearly upon life and destiny unless he think reverently. Otherwise he will be bound and blinded by some form of sin. Passion and prejudice will distort his vision and his feet will be directed into paths of error.

Reverent and sincere thinking has always been respected by Methodism. She has been liberal toward the opinions of all Christians. John Wesley said: "As to all opinions which do not strike at the root of Christianity we think and let think."

Men need freedom—freedom from sin which enslaves both mind and heart. Men need freedom to look out upon God's great world and think and utter thought; freedom to look into God's great word and think and utter thought. God's universe from atoms to suns was made for man to think about and speak about. God's revelation from the lowest depths of sin to the highest heaven of holiness is given for men to think upon and talk about.

"If the Son shall make you free, ye shall be free indeed." Let man be free, carrying a current of divinity in his nature all the time. Let him be free to electrify his being from the source of all life and thus to impart life and light and truth to men. "Uphold me with thy free Spirit," Jesus said "I am the light of the world." He was indeed the Son of God. He said also to His disciples: "Ye are the light of the world." They partake of His nature and are endued with His power whose lives are hid with Christ in God. "God is light."

### III. HOME.

We have noticed the great doctrine of the existence of God and His presence among men. We have spoken of the individuality and freedom of man.

What of the continuance of this being we call man upon the planet we call earth.

God has not been unmindful of the world on this point. He has not left the perpetuity of the race to blind and lawless passion.

In His own wisdom and purity He provided for it and the holy affections of home were inwrought in the very fabric of creation. "One man and one woman joined in holy matrimony, an honorable estate instituted of God in the time of man's innocence, signifying unto us the mystical union that is between Christ and His church." This pure and holy love between two is the foundation of the home and home is the germ of the church. It is also the basis and security of the state. How Methodism has emphasized the home and the altar there, the father to rule with sanctified authority, the mother to guide with the tenderness of holy love. How God has honored maternity! There is Hannah of old dedicating Samuel to the Lord. There is Susanna Wesley guiding her children in the way of truth. And there are thousands of Methodist mothers who have sent out sons and daughters to brighten the world with the message of the Most High.

But the mother in the home! Ah! What is home without a mother? She is the central orb, giving light and warmth and bringing joy and life to all who dwell there.

I know not what woman may yet achieve in the realm of poetry and philosophy, what victories may be hers in the field of science, what revolutions in jurisprudence her genius may accomplish, what honors may be hers in the affairs of state, but of this I am sure: place upon her brow the most delicate chaplet that fame can weave, give her the highest place in public honor, deck her with the most gorgeous gems of worldly glory, crown her with the brightest diadem of earth, yet never, never will she shine with so bright a luster as she sheds from her little throne at home. No arm can circle a child like a mother's arm; no hand can smooth the fevered brow like a mother's hand; in trouble no heart can beat with so tender a sympathy, and in time even of crime and dishonor and outlawry and shame no breast can heave with so deep and lasting a pity. And no tongue can so clothe truth with beauty and grandeur and power. The mother is the light of the home and the home is the light of the world. The Christian home! It is the fountain from which flow waters that shall refresh the earth. It is the Paradise whose efflorescence sends forth a fragrance that shall bless the world. Home, home, sweet home! If the women of our land go forth to foreign lands to redeem heathen sister such redemption is wrought by establishing there the Christian home. She goes that she may bring her fellow-women out of the Zenana into Zion, out of the harem into the home.

Home! It calls up the sweetest memories of our childhood, and to preserve it the highest impulses of our nature are evoked. It cradled our infancy and our hearts cling to its shelter in our failing years. The Chris-

tian home is the type of heaven and its sweet peace gives us a glimpse of the glory land. Its tender ties are woven by angel fingers and its enduring loves give token of immortality.

Summing up, then, we would say:

1. To answer the high end of being the spirit of man must have vital connection with the Spirit of God.

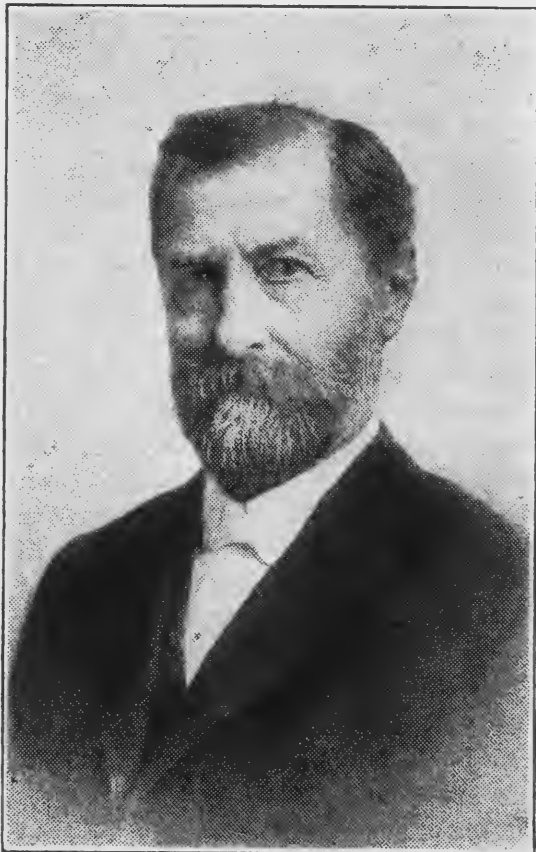
2. To maintain this connection man must have freedom—freedom from the thralldom of sin over the heart, freedom from the thralldom of man over the mind, so that men individually may follow the leading of the spirit of God.

3. To perpetuate the race marriage and the home were instituted of God in the beginning. The home in its purity was the very climax of God's work. The home is the basis of the church and of the state. The home is the type of heaven.

These doctrines our fathers preached. May we be faithful to our fathers' God.

## HEROES AMONG THE PREACHERS

Rev. J. A. Mumpower



Since coming to the church this morning I have tried to prevail upon the Committee of Arrangements to let me off of this duty. I accepted in good faith, hoping that I would be able to do justice to so important a subject as this. But I find myself under conditions that forbid the effort of trying to do what I had in my mind to do. It has been my habit all of my life to try to do whatever I was asked to do. But there comes a limit sometimes in a man's life when he is unable to do it.

The Missouri Conference is rich in the memories of those men that we are pleased to call heroes. A hero I believe is defined as one who serves and sacrifices himself for the good and helpfulness of the race. Taking that kind of a definition you might gather all the Missouri Conference into one bunch and say that they are heroes of the Church that is called Methodism. Of course,

what little I shall say this morning, will have reference only to those men that touched my own life. Their history is written in books better than I could write and you may read it there to your satisfaction and pleasure. Two or three of them that stand closely connected and tenderly related to my life have no written memorial of their history.

I want to speak this morning first of all of one of these. I refer to him with a great deal of deference and tenderness, namely, W. T. Ellington, the son-in-law of the sainted Andrew Monroe. My earliest remembrance of him was as the circuit rider of the Linneus and Chillicothe circuit. I went with my father to Chillicothe, then without a church house, where preaching was done in the court house, and when he appeared in the pulpit he made this impression on my boyish mind, of a large portly man with a bright clear face and black eyes. And when he began to sing

of course that touched my boyish mind and heart because he could sing as few men could. And then his style of preaching was that didactic style, that simply talked to you out of his heart. It proved to be a quarterly meeting occasion and in the afternoon they had the old-fashioned Methodist love feast. I went out and sat on the woodpile between the morning service and love feast, and in the afternoon at the assembling of the love feast the brethren were talking,—or really first of all the bread and water was passed around and he made this remark, "I see some boys and I always like to see them at the love feast," and with his own hands passed the bread and water around and insisted on my taking part. In after years, or really at that time, he was teaching school between preaching in his appointments, teaching school at Linneus to try to make way for himself and dependent family for the support was not sufficient.

In a couple of years he moved up to Chillicothe and began a school there, which he was pleased to call a high school, in which I received all the advanced education I ever received in the schools. He labored and toiled there until the War, which broke up the school, teaching most of the time in the church house that had been built under his and W. G. Miller's administration. I joined the church under his and W. G. Miller's preaching. He afterwards built another school house in that town and taught the boys and girls of that country out of which came three Methodist preachers to the Missouri Conference. Now this was one of the beauties of his life and his heroism shows much in that he was greatly set to look after and care for the boys and girls and many were his tender and kind talks. He would take the boys and tell them of the hopes of the future life and their influences upon the world. I doubt if any man that ever wrought in that section of the country did more for Methodism than did W. T. Ellington, and I doubt whether he did more with his preaching, though he preached in all the school houses and helped organize societies all around that town, than he did in the school house. It was in the school house that his students thought he had the greatest influence. Of course that day has passed and gone and with it Brother Ellington passed out of history, but in the hearts of some of the people he will live until their memory dies.

Then of course very naturally associated with him was his father-in-law, Andrew Monroe, quite different in every feature of his life. I remember him yet because he took a great interest in me, finding me connected with Brother Ellington's school. I never saw him laugh. He went about his ministerial business with such a reverent manner that he impressed my mind with the solemnity and sacredness of his services. It was a great blessing to me to have such a man as Andrew Monroe come into my life. I loved him as a father, but the impression that I got of his life was that it was wrong to laugh or have fun. And so the early impressions up-

on me by these men, especially of Brother Monroe, was that the religion of Jesus Christ was a holy, sacred and awful thing.

And about this time there came into my life that greater hero of Methodism, W. G. Caples; and the first presiding elder I knew anything about. I first met him when sent by my father with a horse to bring him cut into the neighborhood where he was to hold the quarterly meeting with Brother Samuel Alexander. I had, however, met him in an interesting way the week before, when he held the quarterly meeting at Chillicothe, William Penn was the station preacher. I went up in the morning with my father to the quarterly meeting and went into a store house and I saw a man whom I thought was a wag talking with the people and they were laughing about something he was telling. But with Brother Andrew Monroe's impression upon my mind about the sacredness and holiness of the Christian profession, I felt that was no place for me and I retired and went up to the church house and sat down in my place waiting for the hour of the quarterly meeting, and what was my astonishment to see that wag come into the church, walk up the aisle, go to the pulpit, kneel down in it and pray. I was soon relieved of my false impression when he got to the pulpit and commenced to preach. The impression of the sermon has never been forgotten. And as I told you, I went up after him then to take him out in the country to the quarterly meeting, and that ride and the one back to town, as he talked to me about the issues of life, about the work of the ministry, about his own life, about the aims of the church, about the sacredness of the work, I shall never forget. The sermon he preached that morning was on this text: "Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able." No mortal tongue can describe it; only the human heart is susceptible of taking the impressions to the heart, mind and character. I suppose he had a supposition in his mind as to what the future of my life was, or was reading it as a kind of prophecy, but coming back next Monday morning he commenced talking to me about his early life in the ministry and he told me one or two things I have never seen in print. Talking of the awful responsibility in the pulpit he told me of an incident in his own life when he by the encouragement of the preachers, got to the place where he thought he could preach, and went down somewhere to a camp meeting and they put him up at night to preach. This is, in effect, the description he gave me: "Darkness came over me. I couldn't see the lines in the hymn book to read them; I couldn't read the Scripture lesson at all. I took my text and faithfully tried," and in his own words he said, "The Lord struck me down," and he fell in the pulpit from which stroke he never entirely recovered. All his days he went in a halting, limping way in one foot, as a reminder of his presumption. "The Lord came very nearly killing me for my pride and presumption in the pulpit," he said, and he gave me this advice: "If you are ever called to the ministry, be afraid to presume upon

God and the work of the ministry." Now of course I can't follow all the details of that man's life. He was my first Presiding Elder and he gave me an appointment under him on the Chillicothe mission.

The next Presiding Elder that came on the scene was Wm. Ketron, a German, in the upper Missouri and Grand River Valley, and he impressed himself on the people everywhere. When the little stooped, dried up German preacher, got up to preach, if you didn't know anything about him, you would say, "Well, is that Brother Ketron?" I had heard the people talk about him and was interested. His first text was, Isaiah 33:16. "He shall dwell on high; his place of defence shall be the munition of rocks."

As he warmed up to his subject, his heart glowed, his words flowed, and his love expanded, he inspired the people until they could hardly contain themselves. No wonder such a man as he impressed all the people of the country and that they have named some of their churches for him. I had the privilege of going up there last summer and worshipping again with the people that had built a chapel and named it Ketron Chapel. It is to this kind of men that Methodism owes much of its life, much of its success, much of its influence, much that ought to be more consecrated and devoted than it is.

And then there comes one whom all of you, or a great number of you, are acquainted with, John D. Vincil, who, when quite a young man, was circuit clerk in Gentry county. Wm. Ketron found him and started him in the Methodist ministry and he went all over Grundy, Gentry, Davies, and Livingston counties, preaching the gospel. The name of J. D. Vincil is one of the most honored and loved in all that country. How the people used to talk about him going out in the woods to pray and shouting the praises of his God. He lived very near and close to my life and I believe I was near to his heart and that I knew him as the man he really was. He had a hard exterior and sometimes seemed unpleasant to those who did not know him, but when you got into the heart of that young man, Vincil, you could but love him. The one motto of his life was: "I love to linger around the cross of Christ," and he was more at home preaching on the redemptive themes, about the love of Christ, and the victory and the triumph of the kingdom that should come, than anything else.

Now these are some of the men that I had planned in my mind to talk more extensively about than I have the strength and ability to do. There crowds in my mind other names like William F. Bell, who as a young man preached earnestly of the Christ and contended for the faith and the victory and triumph of the saints. He lived a long, vigorous and faithful life, in the service of God, only going home a few years ago to reap the reward of the beautiful beyond.

Then there came into my life and touched it along the way, such men as Wm. M. Newland and W. G. Miller and a host of others. You have entered into the inheritance of the work of these faithful men who made Methodism in the early days and it has become a great influence. May I be permitted this morning to deflect from this for just a moment to say that these men met the issues, the problems and difficulties that were before them in their life and to a very great measure they were consecrated to the service of the cross of Jesus Christ. They have passed on, having done their duty, and some of us linger in the wildsome ways of the present and are soon to pass away. Young men of the Missouri Conference, my work is done. It is a tender thing to come where I stand today and bid you good-bye. You have been kind. I know some of you love me and I love you with an undying love. Now there comes into the minds of preachers sometimes a grouchy disposition and they think that all the good and bright things are in the past. I thank God that I have had no such feeling. I don't think that all the good things are in the past; I don't believe that all the bright things are in the past; I don't believe that these men conquered all the forces and powers that were set against them. They did their duty. They did the best they could. They wrought faithfully, manfully and nobly and they are worthy to be called heroes of Methodism, but young gentlemen, brethren of the Conference, I am perfectly willing to hand over this work into your hands. I have confidence to believe you will be faithful. I am sure that you have but one refuge of strength and hiding place,—it is the Tower of the Munitions of Rocks. If you will be faithful and earnest and true to the Master's service, the difficulties that you will have to contend with,—new difficulties and new obstacles, you will conquer and be victorious. This is the day of electric lights, the day of automobiles, the day of flying machines, the day of improved methods in everything, and don't get it into your minds that this is the day of all bad things. Try, oh try, to put religion or Methodism into these new issues of life and as you go along the way sweeten your life with the baptism of the cross of Jesus Christ and keep bright and cheerful and faithful and industrious and earnest and then when the work is done and you have been faithful in your place, the Master will have a crown for you and you will enter the list of the heroes of Methodism. May God bless you and keep you and guide you in all the ways, and may His blessing abide upon you for ever more.

## HEROES OF MISSOURI METHODISM

Mr. Perry S. Rader



When Bishop Asbury read out the appointments of fifteen preachers, the most of them young men, at the Annual Conference held at Chillicothe, Ohio, in 1801, he said: "General Wolfe at the battle of Quebec, said to his soldiers, 'I expect you to win today or to die.' I expect you to do both. I send you forth to take Ohio for God; I expect you to win, and I expect you to die."

It was somewhat in that heroic spirit that John Travis came into Missouri in 1806 as the first Methodist preacher appointed to a circuit west of the Mississippi. It was somewhat in that spirit that William McKendree in 1807 rode through the deep forests of Western Kentucky and Illinois, left his horse on the east side of the Mississippi, crossed over in a canoe, walked forty miles inland, and held the first camp

meeting west of the Father of Waters.

It was somewhat in the same spirit that Tyson Dines and his wife placed a coffee pot and a little meal in the back end of a plain uncovered buggy, and hitching a single horse to it, went through the Grand river country and that lying west of it, to preach the Gospel, camping out at night, preaching every day, in private houses, under brush arbors, under the spreading trees, anywhere where the people could be assembled.

One hundred years embraces almost the entire period of the English-speaking peoples on Missouri soil. One hundred years ago when the first session of the Missouri Annual Conference was held and the whole number of Methodists was 931, the entire population between the Mississippi River on the east, the Red River on the south, Canada on the north, and the dividing line of the Rocky Mountains on the west, was less than forty thousand.

I have in my possession the Journal of Major Daniel Ashby, who was a major in the War of 1812, sheriff of Hopkins county, Kentucky, in 1815, and came to Missouri in 1817. He kept a diary in which he set down a description of the young territory as he found it and detailed the principal events in the early history of Missouri as they came under his observation. About 1874 he whipped that diary into the form of a manuscript for a book, and that manuscript is the journal to which I refer as being in my possession. Almost its first sentence is: "When I settled in 1818, four miles west of the present town of Keytesville in Chariton county, Missouri, there was not a white man between me and the Rocky Mountains, nor between me and the North Pole." Yet there soon followed him into this virgin country two brothers, both of whom were Methodist preachers—Benjamin Ashby, who died within the altar rail while praying for sinners at the mourners' bench in the old Methodist church at Brunswick; and Thomas Ashby, who was as surprising an orator as James S. Green, and whose eloquence at times was equal to that of Marvin or Caples or any other man. And there was their nephew, Daniel Leeper, who licensed my father to preach, and was his first presiding elder, and whose triumphant death was almost as glorious as that of Stephen the First Martyr. The last forty-eight hours of his life, his wife told me, he spent in shouting and singing and praising God; and I heard Dr. Wesley G. Miller, who was present a part of that forty-eight hours, say that among other things he sang was this:

Attendant angels fill the gloom;  
They're around my bed, they're in this room;  
They are come to bear my spirit home.  
All is well; all is well;

And that Daniel Leeper's death was not only an emphatic illustration of Mr. Wesley's oft repeated expression, "Our people die well," but that it was a more conclusive ocular proof of the truth of St. Paul's statement that death has no victories over the Christian than he had ever been able to conceive was possible.

The pioneer has always been a strong man. The early settler in Missouri was a man of strong arm and a stout heart. He was not rough. He had heard "the call of the wild," and he loved the woods and the prairies; he was fond of chasing the buffalo and the elk and the deer and the fox, and of hunting wild turkey and prairie chickens and wild honey, and of trapping the beaver and the otter; but he did that because it was good sport, because it furnished him food and clothes, and because he was a very natural, a very sound and a very human man. He came to virgin Missouri because there rang in his soul, as it did not in some less hardy men, God's command to take dominion over the earth and subdue it; and

having foresight, he thought the new country would afford him and his children after him the largest opportunity for acquiring land and establishing homes.

Coming to Missouri in those days was not an easy journey. It was a long way, a hard way, and sometimes dangerous. No great army had gone ahead and built a great Roman road through the wilderness. Often he had to cut his own way, and provide his own means of crossing the rivers and creeks. Vicious wolves and Indians lay in ambush. For days and weeks he and his wife and children heard not another human voice. And the same isolation and loneliness surrounded him after he reached his destination and began his clearing in the woods. He was far away from the throbbing world. There were no railroads, and it was not until 1817 that a steamboat ascended the Mississippi. There were no post routes or mail carriers, few newspapers reached him, he had few books, schools were few and far between. His house and utensils and clothing were the result of his own handiwork, and he was at one and the same time a farmer, a carpenter, a blacksmith, a tanner, a shoemaker, a weaver, a tailor, a fighter of Indians and wild beasts. This enforced skill of his hands brought him to see that he was the master of material things, and that in the strength of his own right arm and the mind which directed it he could take dominion over the physical world. But his almost complete isolation from the big world he had left behind strengthened the family bond. The members of the family found their company in each other. The companionship of husband and wife was closer and finer than in this electrical age of thousands of daily diversions. It also taught him the value of hospitality. He was naturally a friendly man. He opened his doors to the passing stranger, and importuned him to take a place at his table and to sleep in his best bed. He was not only a man, he was a man with the candor and kindness and bluntness that conscious self-mastery produces.

It was to plant the love of God in the heart of that pioneer that the early Methodist preacher came. Can this lover of wild nature, this self-sufficient man, this man who avoids crowds and prides himself on isolation, be reached by public preaching? To win him the preacher must have the same spirit and inflexible purpose that drove St. Paul out of Antioch into Asia Minor and Greece. The hardships and dangers would not be so great, but it was not a "soft" man's job.

The early Methodist preacher was a *sui generis*. His exact like has never been seen in this country. His straight-breasted coat and straight-brim hat marked him for a clergyman—as the representative of a church which stood for order and decorum. As he rode from settlement to settlement on his strong active horse, a shawl or blanket over his saddle to

cover him if compelled to sleep out at night, a stock of hymn books and disciplines and Bibles in one pocket of his capacious saddle-bags and his wardrobe in the other, the moderate gait at which he rode, usually in a fast walk, indicated that he was a man on a long journey, with a definite purpose to be accomplished. These things alone marked him as a "traveling preacher." But they were not all. He was a man of song. As he rode through the woods men far away could hear his clarion voice as he sang "Amazing Grace How Sweet the Sound," "Children of the Heavenly King, As We Journey Let Us Sing," and the other great hymns which have since found their way around the world. But he did something else besides sing. As he rode, he made up his sermons. The things about him suggested the illustrations for his theme. In the reviving tree in spring time, after the long night of dead winter, and the subsequent leaf and flower, he saw the Resurrection and the Crown of Life after death. In the song of the birds and the gamboling of the squirrel he saw man's highest happiness would come from bringing himself into harmony with the purposes of his creation. In the running clear water of the little stream, and the miasma of the swamp, he saw that activity was life and laziness was death. As he drank from the pure waters of the bubbling spring he was reminded of the statement of his Lord that "a good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." As his journey halted at the flooding stream he was reminded of God's people standing on "Jordan's stormy banks" waiting to pass over into the promise land.

It is a mistake to say he was an ignorant man, or an uneducated man. Dr. William A. Smith, one time president of Central College, used to say that the best educated public speakers ever in America were the early Methodist preachers, because, he said, they had so trained themselves that they could stand on their feet and talk and think consecutively at the same time. Nor were they without technical learning. They knew their Bibles almost by heart; and they had Watson's Institutes, Wesley's Sermons, Ralston's Elements of Divinity and Clarke's Commentaries, and these they studied and came as near to understanding as any ministers of any church that have come after them. The fundamentals of the Gospel he saw with an unclouded and a healthy mind, and felt with vibrant intensity. He preached a theology that assumed and declared that every man in the wilderness could have salvation in Jesus Christ, and in Him only, and to obtain it he must repent towards God and believe in Jesus. The men to whom he preached were as unbending as the trees about them, and this Methodist preacher proclaimed a theology that was equally unbending. He went directly to the heart of things. He did not apologize; he was not afraid; he spoke as a man of authority; he assumed and declared that he was God's chosen messenger, sent to proclaim His Gospel

to wicked men, and he adapted his message to their condition. Sometimes he thundered the terrors of the Law, declaring that men who heard his voice were at that instant "hair-strung and breeze-shaken over hell;" and when they repented, he soothingly and tenderly told them of the great compassion of Jesus. He told them what a great sinner Saul of Tarsus had been, and how the Lord appeared to him in the burning sun, and called upon him to quit his wickedness, and when he repented, how the Lord sent Ananias to him in order that he might receive his sight; and then he told them that in the same way he, this itinerant Methodist preacher, had been sent to them in order that they might receive their sight and become chosen vessels. Sometimes his eloquence was like lightning, cracking and roaring and terrifying; sometimes it was like the rushing river, in its irresistible logic and deep pathos sweeping everything before it; sometimes it was like the sweet strains of the violin, subduing the emotions of men into harmony with divine forces; sometimes, it was like a hammer, breaking into subdued silence the hard heart of the wicked; sometimes, it was like a musical voice out of Heaven, speaking consolation and hope to the broken-hearted wife or mother as she stood beside the grave into which had been laid the body of her husband or child.

He was a man of sacrifices. To remain with the work to which he felt divinely called he had to maintain a stout heart and unyielding purpose. Often he was poor. In the early days all he received from his people above two hundred dollars a year, he divided among his brethren, and it was not often that there was anything to divide. Usually he received less than one-half of that amount, and in order to live at all he sometimes had to spend three or four days of the week in the fields behind the plow, to travel forty or fifty miles on horseback on Friday and preach twice Saturday and twice Sunday, and then back again to his farm to produce bread and clothes for his wife and children.

My father on his golden wedding said to me: "During my most active years I was an itinerant Methodist preacher. The first year I preached I had twenty-eight appointments, from eight to twenty miles apart, my circuit extending from Deepwater, in Henry county, to Fort Scott, Kansas, and was almost as broad as it was long. Except when engaged in camp meetings I preached at each appointment once a month, rode down three horses, supported a wife and four children, and received forty-five dollars in money. Prior to the Civil War I was never paid more than three hundred dollars a year; twice I received more than that, but I divided the surplus, according to the then law of the church, among my brethren. After the war I usually received six hundred dollars a year; twice I received nine hundred. I have reared twelve children of my own to be grown, and five or six of other persons, and have educated them as well or better than my neighbors. I have been married fifty years today, but

I never had an account presented to me in my life, I never owed a debt passed due, I never was dunned. I made it the rule of my life, as most early Methodist preachers did, never to buy anything unless I had the money to pay for it; but I never could have remained in the ministry had it not been for your mother, who was as equally devoted to it as I was, and remained on the farm, held the family together, and wisely and energetically conserved our little property."

I pause long enough to say that there has been more than one Susana Wesley in Methodism, and that any portrait of the heroism of the early Methodist preacher which leaves out of view Auntie Dines and Mother Boyle and many other great wives of the itinerants, will be incomplete.

But neither the Methodist preacher nor his wife was the only hero. He often found a zeal among the people equal to his own. They turned their houses into preaching places, and whether he came on Sunday or week day, in the morning or afternoon, they were at the appointed place to hear his message. They vied with each other to give him entertainment. They had little money and could give him little, but they gave him the best they had to eat, and their heart's love, and in that way they brought to him strength and courage.

A. L. P. Greene, with unalloyed enthusiasm, used to tell at the annual conferences of an incident in his ministry in rural Tennessee. He had an appointment to preach in a small house on Saturday. The weather had been cold for weeks and the day was bitter. There were less than a dozen persons present. After the services, a woman wearing a sunbonnet came forward, holding a small package in her trembling hands, and said: "Brother Greene, your sermon has done me good. I have ridden twelve miles alone on horseback to hear you preach. I haven't any money, but all week I have been thinking you might suffer in traveling about this cold weather, and I have sat up at night and by the light in the fireplace knitted you a pair of socks, and here they are. They are not much, but it was the best I could do, and if you can use them I would be glad to know I had helped along your good work that much." And Dr. Greene always ended that story by saying: "Brethren, my soul grew a foot in a minute."

But this early Methodist preacher did not content himself with enjoying the hospitality and love of his people, nor even with preaching to them once a month and at camp meetings. He was never idly employed. As he sat by their fireside he inspired parents to conduct family worship, and enjoined on them the duty of requiring their children to memorize the catechism and certain chapters in the Old and New Testament, and of dedicating them to God in infant baptism; and in these ways he laid the foundation of the church broad and deep. I can illustrate the power of this family religion. In April, 1876, Bishop Peck of the Methodist Episcopal

Church, came to Sedalia, and preached about a week. Certain parents desired him to baptize their children, and he made the invitation general, and the next morning about fifteen children were brought to the altar. The occasion and the sight of so many children to be baptized stirred him into a reminiscent mood, and in the course of his remarks he said:

"Sixty years ago this summer a strange man appeared in a backwoods community in Pennsylvania. He was a Methodist preacher, and he preached a Gospel that was new to the people. There was grace on his lips and fervor in his heart as he told the sweet story of Jesus. He preached two or three times a day for about three weeks, and the Holy Ghost worked mightily in the hearts of the people. One night he announced that at ten o'clock the next morning he would administer the ordinance of infant baptism and that all parents who wished their children baptized should present them at the altar at that time. When the hour arrived, a young widow, with five little boys, the oldest ten, the youngest two, all plainly but cleanly clad, walked down the aisle, and solemnly dedicated those five barefoot boys to God. The meeting closed, the years rolled by, the world's vistas opened, and in after years one of those boys became book agent and manager of the Methodist Book Concern at New York, and the other four became Methodist preachers, and the youngest of the four is your speaker at this moment."

Few such emphatic illustrations of how the Gospel preached by these early Methodist preachers found its lodgment in the lives of the people could be given as that, but many less illustrious ones, almost as true to life, could be given.

Gervais Smith came from Kentucky to Saline county sometime during the forties, and opened up a farm at the edge of the wooded country that skirted Blackwater creek. In a short time Smith's chapel church was built two or three miles away, and Gervais Smith and his wife and son and daughters never failed to attend any preaching service held at that church. In rain or sunshine or cold they were there. Often he slept as the preacher moved out in his sermon, and excused himself by saying that he had to work so hard that when he sat down he almost immediately fell asleep. But his fidelity did not sleep, nor did his loyalty, and those things were imbibed by the young people of the neighborhood, and I can myself count twelve preachers, two missionaries and three preachers' wives whom that one church gave to Methodism.

This early Methodist preacher often showed his fine sense by his adaptability to circumstances. He had a definite purpose in view and that purpose he would accomplish. There were few hymn books. The people were fond of singing. He therefore lined out his hymn, two lines at a

time, and when the people had sung those two he read two others, and so on, on to the end, and thereby he showed uncommon common sense. There is mighty strength in great congregational singing, and we never have been able in these modern days, with our pipe organs and trained choirs, to bring into our much larger churches the religious fervor and unanimity of worshipfulness that that primitive method of congregational singing produced.

I have said that this early Methodist preacher was not a "soft" man. It is not unkind to say that he was often a stern man. He was compelled to set his face like a flint towards duty. He had to travel long journeys through all kinds of weather; often he had to leave his family for days, when the obligations of husband and father called loudly to him to remain with them; he was not indifferent or insensible to the tender sentiments that animated other men; the difference was that he was strong enough to endure, and he was under bonds. He had set his hand to the plow, and he dared not turn back. He could only buckle on his strength and go forth, but that inflexible purpose often engendered in him a stern aspect. But when he could no longer travel; when at the command of his conference he laid aside his armor, the sternness disappeared; then there came a gentle sweetness into his words, and little children loved him as they did almost no other old man in the community.

The real historian cannot content himself with a mere narration of facts. To give each fact its true proportion and perspective he must look to the causes which produced it. Last Thursday I stood on the street of Jefferson City and talked to a scientific fruit grower, seventy-four years of age, who has lived fifty years in Missouri. He had just returned from a visit to Kansas. He said to me: "Mr. Rader, we have a fine country, as fine a country as there is in the world, and we have the finest people on earth." I like that spirit in an old man; but no man can find a full reason for saying our people are the finest on earth without taking into account what Methodism has done; for the early Missouri pioneer, the Methodist preacher and the Methodist laymen, endured hardness, wrought righteousness, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of wickedness.

**THE EFFECT OF THE CHURCH'S GROWTH UPON THE CHARACTER  
OF OUR PREACHING**

Rev. J. E. Godbey, D.D.



Our retrospect of the history of Methodism during the progress of a century in the territory originally assigned to the Missouri Conference in 1816 has impressed us with the wonderful vitality of the Wesleyan Movement and the manner in which it has been owned and guided by the Great Head of the church. It invites us to contemplate the whole history of Methodism from the start, spirit, development, and providential purpose. It is not a far view to the beginning of Methodism. In the year 1862 I had as a member of my church, the As-

lury Chapel in St. Louis, an English lady, who had heard John Wesley preach. Certainly, the Methodist Church does not seem very old to me. I think its membership has increased during my own lifetime seven-fold. We all understand that it was not in Wesley's plan to found a church. In his sermons he made no issues with the church in which he was born and in which he died. He loved and revered the Established Church of England. He made no attacks upon its ministers; he did not challenge its doctrines, nor its polity. He clung to its rituals. Wesley felt the love of Christ constraining him to save sinners, to stir believers to higher spiritual ideals and aims, to spread scriptural holiness over the land. When he said "The world is my parish," he expressed a zeal for the un-

saved which would not allow him to be content with the limitations and routine work of a rectorship, but yearned toward those without whom he designated the world as distinguished from those whom he reckoned to be of the fold. It was a characteristic of Wesley that with his zeal and strength of purpose he was docile to the leadings of God's providence. He did not think to found a church, rather, he thought to put new wine into old bottles, to organize societies of people, longing for spiritual life and freedom and thereby leaven the church. His societies were composed of members of various churches or of no church at all. A leader who claimed for himself the experience of conscious regeneration and the witness of the Spirit met these seekers after a better experience once a week to inquire how their souls prospered.

We know Wesley consented with reluctance to the organizing of the Societies in America into a church; a thing he would not allow to the Societies at home.

The providence of God shaped things to this end. It is known that the Methodist Church, organized in the City of Baltimore, on Christmas day, in 1784, is the oldest Methodist Church and parent organization of Methodism in America, and the only one shaped by Wesley's hand. The Methodist Episcopal Church of the United States of America claims Wesley directly as its founder. It more fully than any other branch of the now great Methodist family represents Wesley's conceptions and ideals. And in its beginning through its first Bishop, Francis Asbury, a man of Wesley's choosing, it was fully imbued with Wesley's evangelistic spirit.

From the Conference which organized the church in Baltimore there went forth eighty-three preachers to invade a wilderness. They were not educated men. They were for the most part, boys. They were not sent to establish pastoral charges. Their appointments were geographical. They were assigned realms to conquer. They had no salaries. They preached in cabins of the pioneers, in the open air, under brush arbors. They preached every day. They spoke to any who would hear them when they stopped at noon, and the pioneer sent out and called in his neighbors to hear preaching where they stopped at night. We cannot dwell upon these conditions. You will think of Bishop Asbury traversing all the country from the Atlantic seaboard to the Mississippi Valley on horseback and preaching every day where there were virtually no houses of worship. His salary was eighty dollars a year, some say sixty dollars. You will think how on his journey he stopped to talk to a negro whom he saw fishing, and prayed with him till he was converted. You will call to mind how St. Louis in Missouri and Nashville in Tennessee were once in the same presiding elder's district and William McKendree was the presiding elder. These are suggestions of what Methodism was one hundred years ago.

These early preachers were evangelists. They could be nothing else. They did not take up another man's line of business to their hand. They did not build on another man's foundation. They had really no churches to manage. They had sinners to convert and a church to build. If they had not an appeal to call sinners to repentance, they were without a message. The criterion of their success was the number of converts. A sermon that did not lead to the mourner's bench was a failure.

The Methodist preachers sought the neglected, without a call, without promise of reward, without houses in which to preach they went forth to seek and to save the lost. This was primitive Methodism and the remembrance of such things preserves the traditions of what many think was surely a more spiritual church and ministry than we have today. The rude log church, or brush arbor, the home spun dresses of the women, the simple worship, in which one hymn book served a congregation because the preacher lined the hymn and even the log cabins in which the people lived are to them evidences of a pure heart and simple faith in God. But they were crude conditions enforced by stern necessity against which all that was best in nature and worthy aspiration was struggling. The preacher was a hardy pioneer. The people whom he served were as hardy and self-denying. He braved dangers and hardships to win souls, but no more than hunters braved to kill the panther or the bear. He had rude shelter and hard fare. It was always the best that the people could afford. There was not then a community so rude that did not regard a true minister of the gospel as one who was a friend and a promoter of all true interest, and even profane and sinful men were still the preacher's friends. Asbury, they say, received eighty dollars salary. It did not require much to support episcopal dignity then. I have seen the record from St. George's Church, Philadelphia, of a bill of expenses which Asbury sent to be paid by the stewards on his visit there. Among the items were cost of a shave and a night shirt. Asbury was economical. I remember when my father traveled a circuit of fourteen appointments and received for the year only twenty-eight dollars. He was economical too. But I say those conditions were enforced. They were conditions which all right-minded worthy people sought to remove. Conditions forced the preachers to be roving evangelists. They could be nothing else as preachers. But these early preachers struggled to establish Societies. They would build houses of worship and homes for preachers to live in, and establish an order of worship, more comely, more dignified and expressive both of intelligence and piety. They would build up churches and organize them into working bands. By their prayers and labors the church appears as we see it today. A mighty organized host, an army with banners pushing the conquests of the kingdom in all lands. Today, we have millions in churches, millions in universities and Publishing Houses, millions in missions and millions in charities. The leader of the church today must be something

else than an evangelist. The church has magnified agencies for moulding public sentiment and a common faith. And because it has grown to be a mighty force there is demand that the force be wisely wielded for the largest and best results. The obligation of the church or individual is measured by power. In the beginning of Christianity the believer was a captive in an enemy's country, whose only thought was to hold fast the faith, endure affliction and be faithful unto death that he might receive the crown of life. So the Christian cherished the piety of meditation and communion with God. But the promise of the gospel is not personal salvation alone, but a new earth in which dwelleth righteousness. The obligation is upon the church to right social and political wrongs when the church has power to do it. It is obligatory upon the church to foster sound learning, to disseminate by means of the press right public ideals. When the church has grown great and is armed with agencies and resources for reaching out upon every side and touching the world abroad, then the obligation also comes upon the church to do all this. When the preacher's audience is a great assembly of intelligent Christians his sermon need not be a call to repentance. If he knows how to preach to such an audience he will set forth all the struggle for better conditions with which Christians should be allied. A preacher in such condition is the commander of a company, armed and equipped and not a recruiting officer. He is called to be a pastor rather than an evangelist and a teacher rather than an exhorter. He must direct the activities of church members so as to make the whole church an efficient and mighty army. He is called to present from the pulpit themes which would have had no relevancy to the work of the early preachers.

We must also observe that the preacher who addresses a great educated Christian audience will realize that his business is to instruct. He will present Christian doctrine as it stands related to the learning, the science and philosophy of the times.

To put scriptural doctrines in a form which seems to clash with and contradict established truths of science is to be responsible for their rejection. All truths must agree together. If any one objects to interpreting scripture in the light of the philosophy of the times he ought to be reminded that the philosophy of the third century shaped the theology of the Christian Church and even the theological teachings of Paul and John show very manifest influence of the philosophy of their times. One may accept the scriptural statement of a truth or an experience as a child accepts the declaration that the earth is round, but the psychological or philosophical expression and explanation of such things will be very important and in winning the acceptance of such truths by educated minds. The preacher who addresses an audience of non-Christians needs to be an earnest evangelist or an apologist of Christian doctrine, but before a great

church or an educated christian audience he should be a teacher or christian philosopher. As the church grows in wealth and learning and multiplies agencies of christian teaching and science the church comes to mean much more than the preacher. A great congregation of educated men and women in a great church, which concretes in brick or wood or stone, a fit expression of their faith and devotion and which stands as a monument to the christian cause is a sermon far more powerful in its appeal to thoughtful minds, than any sermon that the minister can preach. It is the most impressive expression of the truth that what is greatest and best, most inspiring and controlling in our civilization is the christian religion. It may also be said that as churches become greater and stronger they become more liberal. A denomination or sect when it is weak and struggling for existence emphasizes its distinctive views or practices. It is upon these that it justifies its existence. But when the church grows strong and its activities are directed to many schemes for the general good, the sharp distinctions of a denominational character fade out. Colleges and universities may be founded and sustained by the churches, but they are not distinctively denominational. Nor is the general literature of the church denominational. Nor can a great church afford to refuse co-operation with other denominations in any work which promotes the public welfare.

It has been observed that Christians will contend and divide into parties while they seek the criterion of true religion in "the form of sound words," for many are never able to distinguish the "form of sound words," from the formal sound of words, but you can unite the contending parties for righting some great wrong or removing some great evil. We often see eye to eye in practical issues when we contend about theories and creeds. The very strength which the church has attained tends to unity. The manifest obligation of entering the field as the champion of all movements which have in view the uplifting of humanity and the appeal which is made for the church's aid in all philanthropic movements has mustered the churches upon the field not only of missionary conquest but of social service at home and united their forces in common efforts for the public good. Shut within himself and making the test of spiritual religion an inward experience of regeneration and the witness of the Spirit one may fall into fatal delusions. At first our Methodist people were distinguished chiefly as the professors of a spiritual experience. That there was often extravagant profession attended, with little fruit of the Spirit, must be confessed. The church was not then, as now, an organized army, in which every one professed to be saved could be tested by some form of service. But professors of religion need these practical tests and the preachers properly stress service more than profession. We used to be chary of associating christian duty with effort for social or political reforms. But today temperance is in politics, white slavery is in politics, child labor is in politics,

protection of women is in politics, a just wage for the toiler is in politics and all because the church has put them in politics. It is the influence of christian teaching and the demands of christian sentiment which compels legislatures to concern themselves about the moral welfare of the people, not less than their spiritual prosperity.

We rejoice in the growth of the church. But every condition brings its perils. And there are perils to spiritual religion in our great churches. We are apt to reckon material prosperity of the church as one with the advance of true christianity. But it is not necessarily so, and frequently a church zeal is not a zeal for Christ.

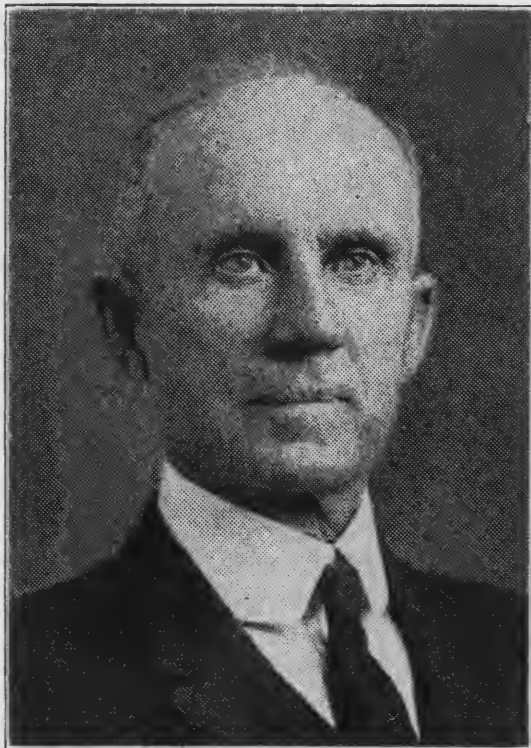
Jesus saw in the Pharisees of His day a church zeal which spared no effort to win members, but won them only to pride and Pharisaical pretensions. Sometimes a preacher whose heart yearns for the salvation of souls feels that the church which he serves is a prison. He is ruled by an official board, whose ideals of church work are drawn from the business of the factory or department store. Their methods they insist upon as business methods and they seek visible results. But a devout pastor feels only the outward show of prosperity is regarded. A church can weaken spiritually as it strengthens materially and die by business methods. In an elegant worship when appeal is made to taste the preacher may often be enthralled and addresses his discourses to the critical taste of his audience rather than their conscience. But granting fervent zeal for the salvation of souls in the preacher, his great church will often seem to him a prison, for the world of the unconverted, the masses who make no profession or claims of following our Lord do not come to our great churches. Our best efforts to draw them fail. Learned discourses and elegant worship do not attract them. The churches seem to belong to the already christian community. They have their social meetings, their children attend the Sunday School and the preacher is a pastor who manages societies, looks after manifold collections, has his Education Day, Church Extension Day, Missionary Day, and visits as much as he can his parishioners.

He is not an evangelist and he finds no way to be an evangelist though his heart yearns for it. Sometimes he grows desperate and announces a protracted meeting. But the outsiders do not come. Under these conditions our preachers slowly yield to the pastorate and try to satisfy their consciences by keeping the machinery burnished and raising the collections. We justify our surrender to such bondage by saying, "A great church must develop from within," and it is said that we have so far yielded to these conditions that seventy per cent of our members, or more, come into the church from the Sunday School. We have almost ceased to look for increase of members except through social influences. We are

losing from our pulpits the great soul stirring preachers whose sermons appeal to brain and conscience. The successful preacher is the man who can best manipulate the forces of a great church and please his official board. Our preachers are cumbered with much serving. They have not time even to feed their own souls with prayer and meditation and reading until the heart glows with a burning message which he must deliver. We have had set before us the self-denial and heroic courage of the pioneer preacher. But the ministry of today meets a more crucial test. Those preachers who were the forerunners of the church delivered the same exhortation daily for a month. A dozen fervent appeals were enough for a year's campaign. We may almost say for a life time for at the end of the year they received a new charge and could preach them all over again. Riding over the mountains and through the wilderness, fording rivers and eating bacon and cabbage in the cabins of the pioneers was not a service which exhausted the nerves and bewildered the brain and called for vacations. Many a preacher who has preached twice every Sunday to the same congregation and delivered the Wednesday evening lecture, visited the sick as was needed, managed half a dozen societies, looked after a dozen collections for four years in the same fold would find the work of the pioneer preacher a glorious vacation. The preacher of today is more severely tested and the member of the church is also more severely tested than in the good old times. Paul's declaration, "All the law is fulfilled in one word, even in this, 'Thou shalt love thy neighbor as thyself,'" is being emphasized and the criterion of true religion is reckoned to be true service of our fellow men. That spirit will unite us. It will end our contentions about creeds. It will turn us to that which alone endures for charity never faileth. We find a common foundation and bond of union in Paul's charge to all believers: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

## THE OLD TIME CIRCUIT RIDER

Rev. R. H. Cooper



In history there is nothing more interesting, or that so completely confounds the wisdom of the world, as the choice God makes of his workmen, in carrying forward His kingdom. We would never have chosen the twelve to establish the Christian Church. It was to be a great social influence; a spiritual power, and its crying need for twenty centuries would be money to enterprise its institutions, and carry forward its heaven appointed work. How befitting that Joseph of Arimathaea, a disciple of Jesus, a man of consecrated wealth be given a place in the apostleship. And then the church must enter at once the open arena of deadly conflict, and contend with Judaism, paganism, science, philosophy and all forms of unbelief; how necessary its first preachers be men of eloquence, with

the learning of the schools. And yet the rich, the wise, the great, are passed by, and humble peasants without social or political prestige are made the foundation stones in the temple whose maker and builder is God.

Had we been present that morning at the sea of Galilee, when Simon Peter received his call to the ministry, and seen him as he threw his fisherman's cloak about his weather-beaten form, and after swimming to the shore stand before Jesus with calloused hands from rowing the boat and dragging the net and heard his impetuous speech as he said: "Depart from me for I am a sinful man, O Lord," we would never have dreamed that within three years he would deliver a sermon, that for evangelistic power and world-wide influence would surpass all human productions; and after twenty centuries the most imposing church architecture the world had ever seen would bear his name, and be dedicated to his ministry. Nor that the son of Zebedee who sat by mending his net would write the classic of all literature, the story of the incarnate Son of God, who dwelt among men, so that they beheld His glory, as the only begotten of the Father full of grace and truth. Infinite wisdom makes no mistakes.

When the American Continent was to be evangelized and its pioneers who were lost in the wilderness saved from paganism, and the foundations of a civilization laid that would influence the nations of the earth, God raised up a company of hardy men to be known as Circuit Riders, and their place will ever be unique in history. Their mission was to subdue the wilderness, and make the desert rejoice and blossom as the rose. Their shibboleth was to spread scriptural holiness over the land. And right well did they perform their arduous task. From the dawn of history to this good hour has greater success ever been achieved by the church of God? The fishermen of Galilee, endued with miraculous power, went forth from Pentecost, healing the sick, raising the dead, speaking with tongues of fire and like burning meteors set the Roman Empire ablaze with the light of the gospel of Jesus Christ. And yet if the winning of souls to Jesus Christ is the test of ministerial success, the old time Circuit Rider, in the first century of Methodism surpassed the Apostolic Church three to one.

This success was not achieved because they were the first upon the scene, or had any undue advantage. When the Methodist church was organized in America, the grand old Baptist church with her evangelistic workers had been here for one hundred and twenty-five years. The Presbyterian church, with her strong ecclesiastical organizations for eighty years, and the Episcopal church from the beginning of emigration to this country. These churches were in the cities and centers of influence, with their schools and colleges, planning for the complete occupancy of the field. And God has wonderfully blessed them. Millions have gone up from these altars to join the blood-washed throng and millions more are on their way. And yet a little more than a hundred years ago we see a little company of Circuit Riders, without money, social or political prestige, with nothing but horse and saddle-bags, hymn book and Bible, go forth into the wilderness, sow the precious seed, water it with their tears, and today we find they have touched and moulded the religious life of the American continent, and of the twenty million Protestant Christians, eight million are enrolled among the people called Methodist.

When we consider the service, the sacrifice and the success which crowned the labors of our fathers, we feel we would rather be their successors, and know their mantle rests upon us, than to have all the holy orders of all the Apostolic Churches this world has ever seen.

What was the secret of their success, or by what sign did they conquer?

1. They gave themselves and their fortunes to their God-given work.
2. They had a heroic faith and a dauntless courage that brooked every opposition and surmounted every obstacle.

3. They had wonderful tact and tireless industry in the performance of their work.

4. They had a church polity peculiarly adapted to the times and exigencies under which they labored.

5. They preached a gospel that appealed to the intelligence of the people and gripped their consciences.

6. They were richly endued with the spirit of Jesus Christ and had an undying passion for the souls of men.

God has always had a consecrated ministry. The Levite in olden times gave up all worldly possessions and worldly pursuits, and dedicated himself to God's altar. The men of Galilee to become fishers of men, forsook all to follow Jesus. To become the prophet and priest of humanity, Jesus Christ emptied himself; though rich for our sakes he became poor that we through His poverty might become rich. In every age and dispensation there have been prophets and preachers worthy of their high calling. The salt of the earth and the light of the world. But there are times and conditions, that call for a service and sacrifice that is out of the ordinary. It was so in the Apostolic Age when many things that were lawful were not expedient because of the perilous times. When God has hard and difficult work to be done, places of peril and great danger to be filled, He never chooses men of soft raiment that dwell in kings' houses, but men of tough fiber that can endure hardness. As splendid specimens of stout-hearted, iron-sided men, providentially raised up for their hard and difficult work. William Henry Harrison writing of them said:

"They are men whom no labor tires, no scenes disgust, no danger frightens in the discharge of their duty. To gain recruits for their Master's service, they sedulously seek out the victims of vice in the abodes of wretchedness. The vow of poverty is not taken by these men, but their conduct is precisely the same as if they had taken one. Their stipulated pay is barely sufficient to perform the service assigned them. With the larger portion, the horse they call their own, and the contents of their saddlebags, are the sum total of their earthly possessions."

When the Missouri Conference was organized, Jesse Walker and his little band had been in the wilderness seeking the lost sheep and gathering them into the fold. The Missouri District and the seven circuits covered the territory now embraced in this great commonwealth. To make a round on one of these circuits, required not days, nor weeks but months of toilsome labor amid perils and dangers. They traveled over trackless prairies and through primeval forests, swimming the water courses, sometimes amid drenching rains, and beating snows, and often sleeping on the

bare ground for a bed, the sky for a covering, while serenaded with howling wolves, and wild beasts of prey. Someone has said, "The music of the pioneer's ax was hushed by the clatter of hoofs and the mellow voice of the Circuit Rider, who had come wet from swimming the streams, and bearing messages from two worlds." The following little song I found recently written in my father's memorandum book sixty-eight years ago while traveling his circuit. I read it not for its poetic or literary merit, but because it gives us an insight to the feelings that inspired their work.

"Oh if poor sinners did but know,  
What I for them do undergo;  
They would not treat me with contempt,  
Nor curse me when I say repent.

Give credit now to what I say,  
And mind it to the Judgment Day;  
Of God I'm sent constrained to go,  
To call poor sinners here below.

My loving brethren think it strange,  
That I should leave my dearest friends;  
My sisters wonder where I am,  
That I do not return again.

Through storms of wind and rain and snow,  
Both day and night I sometimes go;  
To fill the appointments I have made,  
And have not where to lay my head.

The rolling currents beat with force,  
And sometimes turn me from my course;  
But He who is the sparrows' care;  
Protects and drives away my fear.

Sometimes with hunger I grow faint,  
And travel on till well night spent;  
Without a friend or helper nigh,  
But He who hears the ravens' cry.

But still I hear a glorious voice,  
Saying, arise, in me rejoice;  
Go to the earth's remotest bounds,  
I'll be thy friend when foes surround."

The toil, the suffering, the sacrifice of the heroic men who evangelized the American continent, is only known to Him who was their constant

companion, and was to them as the shadow of a great rock in a weary land. They had no worldly compensation, but they looked forward to a glorious reward. Think of Bishop Asbury, the apostle of the long road, traveling on horseback as far as ten times around the globe, preaching 16,000 sermons, and ordaining 4,000 preachers, and yet never received any year for his services more than eighty dollars. The young, eloquent Enoch Marvin, traveling the Liberty Circuit for one year and receiving fourteen dollars, or the saintly Andrew Monroe, traveling the Missouri District, while his wife kept hotel to support the family.

The only thing in the wonderful history of the Old Time Circuit Riders we cannot point to with commendation, was their financial system. Under the controlling, dominating hand of Bishop Asbury, the first sixteen years of American Methodism, the largest salary a preacher could receive was \$64.00, and the next sixteen years this was raised to the sum of \$80.00. This meant that a preacher must be a bachelor, like Asbury, McKendree, Lee, and scores of others, or marry a woman with money, or one that would keep hotel and support the family, or locate. And this is what most of them did. When they had 259 traveling preachers, they had 850 located preachers. And among these were men of learning, consecration and eloquence, driven out of the ministry to serve tables; or into other communions to get bread for wife and children. And that is not the worst of it. For a whole generation Methodism was nurtured in the pernicious doctrine that Simon should bear the cross alone and all the world go free. Train up a church when it is young to give pennies, and when it gets old it will not depart from it.

But the strength, the glory and success of the Old Time Circuit Rider was the gospel he preached. His theme was salvation. This was presented in a three-fold form. (1) Free Salvation. Every son and daughter of the human race may be saved by faith in Jesus Christ. (2) Full Salvation. Salvation from the love, the power and the dominion of sin. (3) Present Salvation. Saved not in death, not in Purgatory nor in the world to come, but in the present by the precious blood of the Son of God. They preached these doctrines with such earnestness and power they have been incorporated in the creed of Christendom. Repentance, faith, pardon, regeneration, sanctification, the witness of the Spirit, the judgment day, the heaven of the blessed, the hell of the damned, were the subjects upon which they preached with startling emphasis. There is an old doggerel which says:

"The circuit riders of that day were not so very grand,  
They took degrees in rolling logs and clearing out the land;  
But when they rose to preach, it seemed that you could smell,  
The fragrant flowers of heaven, and the stifling smoke of hell."

It is said on one occasion, H. B. Bascom was describing the impenitent sinner, who had rejected the offers of mercy, trampled under foot the blood of the Son of God, done despite to the spirit of his grace, and had reached the verge of eternity, where hail hung and breeze shaken over any yawning hell whose flames were leaping up to meet him at his coming; when such was the vivid description, Andrew Jackson who was in the audience cried out, "My God, that man is lost." Twenty-five years ago in conversation with Col. Doniphan he said to me: "For the last half century I have listened to the greatest orators on the American continent, and I think I know what eloquence is, the most eloquent discourse I ever heard fall from human lips, was a sermon preached by William Caples. His subject was the "Ravages of Death." For an hour a vast audience sat under the spell of that sermon, as scene after scene passed in panoramic view of death devouring the millions of earth. Until my dying day I can never forget that sermon. As true prophets of God they made unceasing war upon sin. The sins that are a menace to the church and to civilization. They struck the blow that sent slavery staggering to its fall, and organized a war against the liquor traffic that shall never cease until this hydraheaded serpent of hell shall be driven from the face of the earth. For a gospel of power and effectiveness, in turning men from sin unto righteousness, from the kingdom of Satan unto God, the old time Circuit Rider was indeed a chosen vessel of the Lord. The question is asked if the gospel were preached today as the fathers preached it, would it have the same gracious influence? We answer the men followed by the multitudes today, that are turning the world upside down, men like Moody, Sam Jones, Gypsy Smith and Billy Sunday, are preaching the gospel the fathers preached a hundred years ago.

In self-sacrificing service in establishing the kingdom of Jesus Christ, our fathers wrought well, and have left us a glorious inheritance. Shall the next century of Methodism be as successful as the past? This does not depend upon our following the forms and methods of the fathers. The churches that have failed, have encased themselves in forms and ceremonies and become fossilized. We have a few fossils in our church who would be rare specimens for any museum. Speak to them about a united Methodism, and they will say it cannot be done. The North church has no veto power for its Bishops. Think what a blessing it has been to us in building churches and saving souls; and besides this "There is a nigger in the woodpile and he cannot get out. He was there in 1844 and he will be there when Gabriel blows his horn." In the wonderful life of John Wesley the thing we admire most, was not his learning, not his herculean labors, nor his genius for organization, but that he kept his ear attuned to hear God speak and followed the leadings of his providence. Sometimes this meant antagonism to deep seated prejudices, and his most cherished plans, but where God led him he would follow. If we can keep ourselves

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adjusted to the changing conditions of society, following the pillar of cloud by day and of fire by night, preaching the gospel in demonstration of the Spirit and in power, the future shall be more glorious than the past.

In the European war when a German soldier performs some heroic deed, the Kaiser presents him with an Iron Cross, to be worn as a badge of distinction. When our Divine Lord shall come to reward His servants, they will receive crowns. Crowns of life and of glory. Those who have been soul savers, it is intimated, will receive crowns radiant with stars. These stars representing the souls that were won to Christ. The apostle Paul never lost sight of his crown. When sending his dying message to his son Timothy, from the Mamertine prison in Rome, he said henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give me in that day, and not to me only but to all that love His appearing. In that day of rewards, one of the surprises will be when the old time Circuit Rider, whose name is forgotten, but written in Book of Life, shall receive a crown bedecked with thousands of stars, and pass up the shining ranks of glory, amid the shouts of angels and the applause of an assembled universe.

## MISSOURI METHODIST CENTENNIAL

Rev. C. C. Woods, D.D.

A hundred years ago,  
There stood upon the Western shore  
Of Mississippi's mighty flood  
A pilgrim band,—their faces  
To the sunset turned, their thoughts  
With hope of conquest to be won,  
Aglow, and stern resolve in every heart,  
Not like the band of warrior men,  
De Soto led to scattered graves,  
Amid the jungles of a land  
Unknown, himself to die at last,  
And find a tomb o'er which no shaft  
Should rise, on which no wreath should fall,  
Nor sympathetic tear be shed,—not theirs  
A dream of empire and of gold,  
Such as had lured him to a hopeless end.  
But theirs a purpose holier far,  
Than ever nerved the arm of knight,  
Or leader of a battling host.

Before them gloomed the forest wide,  
Within whose darksome depths there lurked,  
The beast of pray and hissing snake,  
With threat of death to all who wandered,  
With unwary feet amid its shades.  
Before them moved no cloud by day,  
Nor gleaming pillar lighted up  
The sombre night, but yet, within  
Each heart, a light divine was shed  
That bade defiance to the gloom.  
No Eldorado wooed them with  
Its magic spell; no hope of fame,  
Or fortune, nerved them, as  
With weary feet they pressed their way,  
With home and love and gladness left behind.

But to their inward vision things,  
Not seen, appear,—a mirage vast—  
And beautiful uprears its splendor,  
And to the ravishing eyes, a future

Fair appeals; the prowling savage,  
And the howling wolf are gone,  
Forest melt away, and field  
And farm and village dot the plain.  
While here and there from country side,  
Or hamlet rude, the church spire  
Rears its modest form and pointing  
Upward, prophesies a day,  
Still brighter and a land more fair.

All this they saw with eye of faith,  
For they were men of faith and doubted not  
The promise thus to them revealed.  
But well they knew that years of toil,  
And hardship,—slowly passing years,  
Must drag their weary length before  
The vision, wrought by fancy and by faith,  
Should crystalize,—and only from  
The battlements above, might they  
Behold, with joyful eyes, the work  
On which their feeble hands had wrought,  
In pain and poverty and tears,—  
Fulfilling all their hopes: Content,  
Like coral insect of the deep,  
To give their life and all  
That life might offer them, that in  
Their death, they might foundation lay,  
On which should rise the Church of God.

As "seeing Him who is invisible,"  
They journeyed on,—the Rock that followed  
Them, its crystal stream supplied,  
The bending heaven dropped its manna down.  
The prophet by the brook was not,  
So rich as they,—for, unto him,  
A single angel came, but they,  
Found many angels by the way.  
Though oft they slept by Cherith's stream,  
Yet oft the widow opened wide,  
Her humble door, and from her store,  
However scant, their hunger stayed.  
In hunter's camp, or in the humble cot,  
Or neath the stately trees they found,  
A pulpit and an altar place,

And where so'er were ears to hear,  
They chanted loud a psalm of life,  
And bade the lost ones come to God.

Though clad in humble garb and rude  
Of speech, yet often as they plead  
The weeping, trembling hearer felt,  
"An angel speak through him,"  
While others said,—"it thundered."  
No miracles nor gift of healing,  
Boasted they, yet was their work  
Attest of God, and wonders mark their way.  
The weak grew strong, the sin-sick soul,  
Was healed,—the fever-fire that burned,  
Within ambitious veins, was cooled,  
And moral lepers, cleansed, returned  
To magnify and praise. The long time  
Wilderness was glad, and happy homes  
Sprung up on every side; before  
Their onward march, the desert wild,  
Forsook its dreary hue and blushed to bloom.

And in this drama, woman played  
A splendid part, and but for her,  
The issue had been doubtful, or,  
At best delayed. For few there are,  
But need the touch of woman's hand,  
To brace them for the battle shock.  
The truest knight the world e'er knew,  
Received diviner accolade,  
From her caress, than from the touch  
Of knightly blade. To die for her  
Were story oft repeated in  
The olden days; to live and strive  
For her, were better,—but, to live  
With her, and with her work for God  
And men,—were something more divine.

Not less the mothers of the church,  
In love and loyalty to God,  
And consecration to the work,  
And greater, oft, their sacrifice.  
Full many a day and night,  
In cabin lone, scarce sheltered from

The howling blast, they watched beside  
The cradle, where a tiny life,  
Contended with the monster death.  
Or panther's scream,—all, all alone,  
With no one near, to pity or to save;  
No one but God to mark their tears,  
While slowly passed the gruesome hours.

Full oft the cruse of oil failed,  
And scarce remained a dust of meal,  
With which to bake, for him she loved,  
"A little cake," such as was craved  
By prophet in the olden day.  
Yet still she loved and labored on—  
She looked not on the "seen,"  
But on the things "not seen,"  
Except by eye of faith. No mist  
Of tears, could dim the vision bright.  
She died, but left behind a brood,  
Of stalwart sons and daughters fair,  
And these rise up to call her blessed,  
And, with the church, do honor to her name.

The fathers are no more,—heroic men,  
Their knighthood was from God,—their panoply,  
Divine: They fought on many fields,  
And fell—or lived to fight again.  
No more with us, and yet they live.  
Their record is on high, with us  
Their names are household words, and writ  
On many a heart, the memory,  
Of holy life and Christly deed,  
Which might adorn historic page.  
Their graves are yet with us, though oft  
Forgot, and oft unknown. For them,  
No costly monument uprears  
Its splendid form, nor legend,  
Graven there, recites their worth.  
But lacking these and knowing naught,  
Of kindred tears and scattered bloom,  
On May's Memorial day, the heavens  
Weep their nightly dews above,  
And nature wreathes the lowly mound  
With grass and flowers.

## Their names?

Nay, much too long the record fair.  
And some there are to us unknown,  
Remembered but on high; the list,  
Omitting but a single name,  
Were incomplete, for all were great,  
What if some knightly men, some  
"Sons of thunder," grace the roll,  
Yet were their humbler brethren as true,  
And just as dear to God and men.

A greater day has dawned,—an era  
Builded on the past. The lowly cot,  
"The meeting house," of logs,—the preacher,  
Of the olden type is gone, and gone  
The wife in homespun clad. No more  
The tabernacle in the wilderness,  
Nor worship in the wildwood deep.  
On every side our stately temples rise,  
And cultured men from pulpits high,  
Recite the story old.

## Our hearts

Rejoice in all that God hath wrought,  
But not forgot the heroines,  
And heroes of that olden time,  
Whose loving sacrifice for God,  
And man, made possible this glad,  
New day.

## SONS OF THE PIONEERS

Professor T. Berry Smith, LL.D.

There is a famous picture whose theme is the pioneer;  
In the foreground sits a woman and a man is standing near,—  
Beside Atlanta's waters, on Plymouth's rocky lea,  
They watch the ships departing that brought them o'er the sea;  
Their pose suggests a shadow of regret for what they've done,  
And longing for the homeland toward the Eastern sun,  
But with the Pilgrim fathers, 'neath Freedom's flag unfurled,  
They've chosen to face together an unknown Western world.

The ships that brought them over are dwindling from their sight,  
And leaving the man and woman to make the future bright  
By founding in this new world a home in lands untrod,  
To rear a sturdy offspring and freely worship God.  
The gospel's course pursuing and doing the Lord's behest,  
They've left the East behind them and turned their faces West;  
They've joined the hosts heroic who've suffered gain and loss,  
Who've borne forever westward the banner of the Cross.

The twain—the man and woman—each of the other fond,  
Plighted their faith together in wedlock's holy bond  
And one in life and purpose, are starting to spend their years  
Afar from home and loved ones—a pair of pioneers.  
Deep in the darksome forest, 'neath heaven's vaulted dome,  
Beside a spring that bubbled, they built a cabin home;  
'Twas rude—there was no window—only an open door—  
A mud-daubed, stick-built chimney—a well-swept earthen floor.

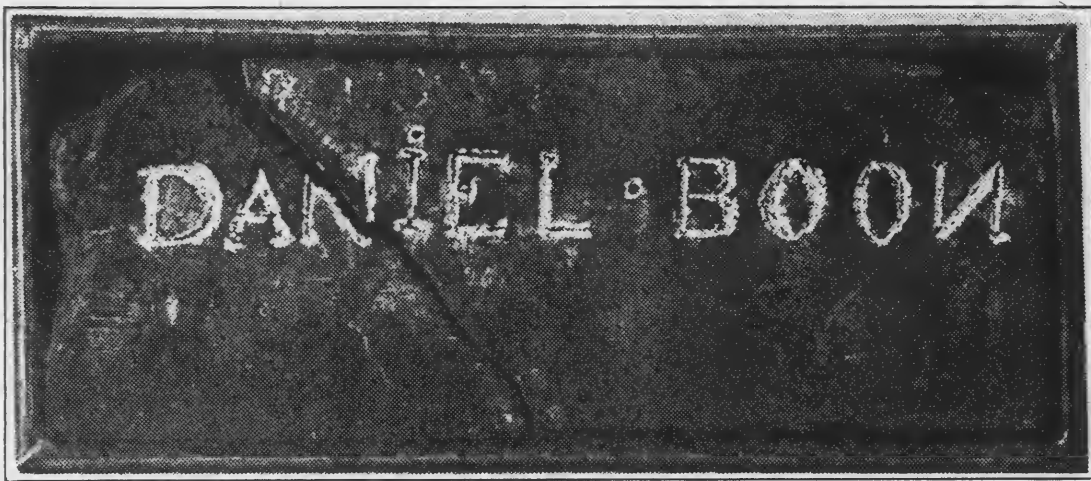
He felled the ancient forest—ah! how his good axe rang!  
She fashioned garb of buckskin and while she sewed she sang.  
Sometimes to hush her baby, her solace and her care,  
Sometimes her heart to comfort,—it was so lonely there!  
'Twas far to any neighbors and these they seldom saw;  
Their only frequent visitors were those of tooth and claw,  
Which 'round the cabin prowling by night brought anxious fears  
And set the hearts to quaking of those brave pioneers.

Scarcely had they built their cabin—the brave man and his wife—  
When came the traveling preacher to bring the Word of life;  
They always made him welcome who lonesome journeys trod,  
And every rude log cabin was then a house of God.

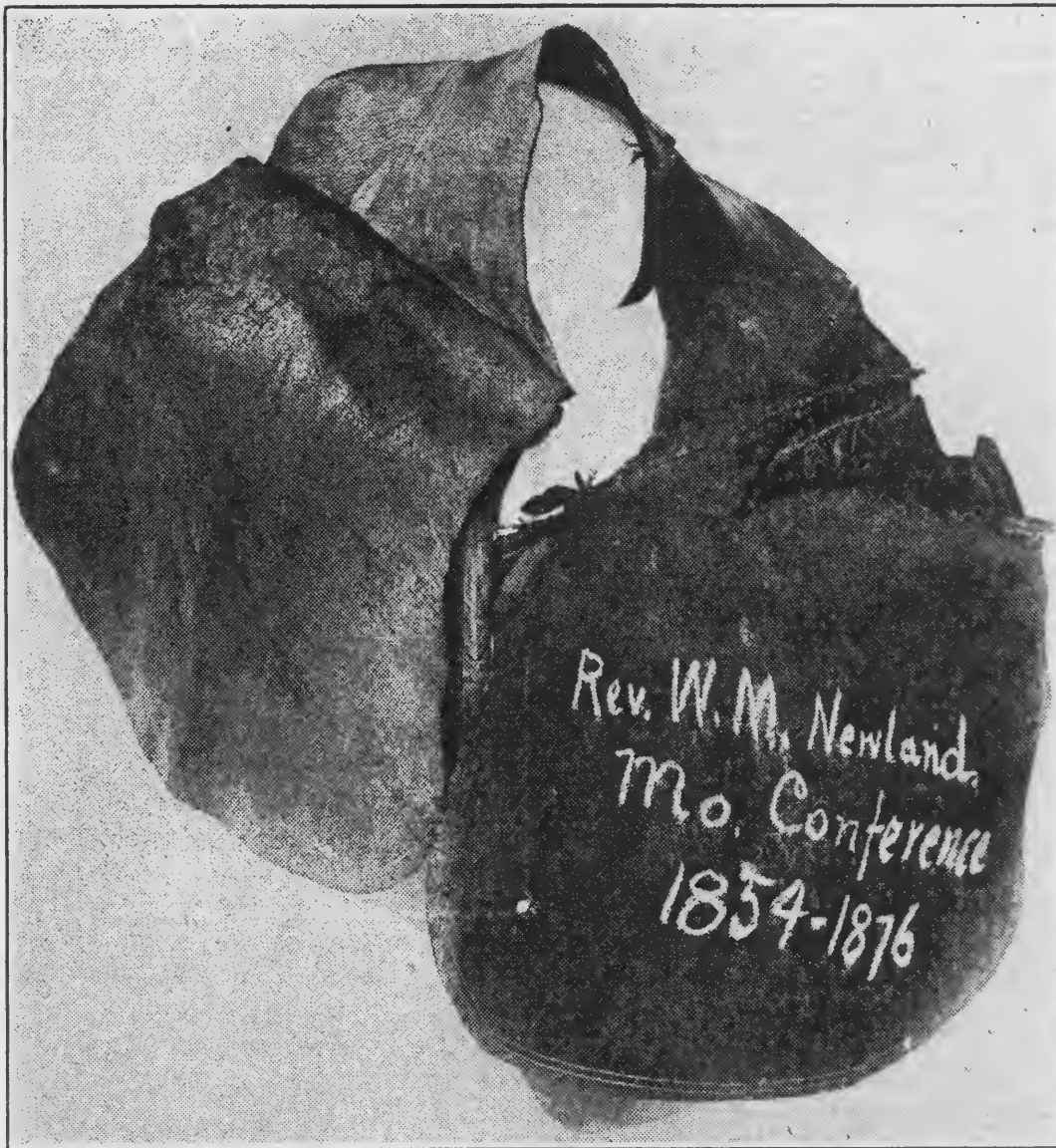
The bearer of the gospel of every name and creed  
Was welcome in those cabins—each helped the other's need.  
They furnished food and shelter—he gave the best he had—  
'Twas neither gold nor silver but the words that make men glad.

The two we saw at Plymouth went westward many a mile,  
Their children crossed the mountains and caught the prairies' smile,  
Their children's children, moving from points of vantage won;  
Kept ever pressing forward toward the setting sun;  
They crossed the Mississippi whose flow is like a dream,  
And followed the Missouri, that dark and turbid stream,  
Until they built their cabins—those hardy pioneers—  
Where we today are gathered after a hundred years.

We cannot now recall them—the sturdy host that came—  
We have but time to mention the good historic name  
Of one who probed the forest and endless honor won,  
Who came in dress of buckskin with hunting knife and gun  
And made himself immortal among the sons of men;  
Here is his name in marble—'twas rudely graven then  
And placed above his ashes—ah! that was many a moon  
Since on this stone was chiseled the name of Daniel Boone.



Scarce had the hardy hunter left on the trees his blaze  
Than came the circuit rider thro' hardships that amaze.  
We cannot now recall them, those valiant men of God,  
Who thro' the trackless forests, alone, undaunted trod;  
They fought the warfare valiant, and when their course was run,  
They fell asleep in Jesus and crowns in heaven won.  
Of them I've no memento cut out of stony crags—  
I've only these to show you, these worn old saddlebags.



The winds of a hundred winters have o'er Missouri blown  
 Since those brave circuit riders made Methodism known  
 And taught their creed of living as Wesley gave it them,  
 And organized their churches the tides of time to stem.  
 To their first Conference they gave Missouri's name  
 And from that fruitful mother a host of children came,—  
 That mother and her children after a hundred years  
 We've gathered here to honor—we, sons of the pioneers.

O sons of worthy sires, may we as worthy be  
And have as high a purpose as those that crossed the sea  
And landed there at Plymouth. The call of God once heard,  
Obey the text in Titus, "Hold fast the faithful word;"  
Still preach the fathers' gospel and sing the mothers' song  
That dally brought them comfort thro' all their journey long;  
And may our children's children, still sons of the pioneers,  
Meet here in celebration after a hundred years.

## METHODISM AND EDUCATION

Rev. P. H. Linn, D.D.

The Manuscript was not furnished.

## OUR GIFTS TO THE REGIONS BEYOND

Rev. S. P. Cresap, D.D.



We have heard from distinguished lips today the thrilling story of the Methodist Pioneer. We have seen him as a man of God, brave, persistent, unselfish—the flaming evangel of the prairies and the forests. He did not follow the flag of progress; he led it. The vision of the future fired his soul, put iron into his blood, and made him the conquering, but unconscious hero. All glory to that noble and intrepid band who won this mid-west to lay it a trophy at the feet of Christ.

But this story gives not the full breadth of Apostolic

vision. The Methodism of Missouri, becoming in the process of the years established, her people enjoying the fruits of industry, frugality and faith,

caught the larger vision of responsibility and learned the fuller lesson of duty. 'Twas not enough to build churches, establish schools and colleges, and rear other Christian institutions; she heard in the maturing of her strength the cry of helplessness and woe sweeping in 'cross sea and continent. In the fullness of her consecration, she had asked of God, and God had given her the heathen for an inheritance and the uttermost parts of the earth for a possession. So appreciating her trusteeship, she began to seek the regions beyond as her larger sphere of opportunity and responsibility.

And I am to tell of the development of this second phase in the epic life of our Missouri Methodism. I could wish for close identification with all those advancing years, that I might give a more intimate account of the wondrous movements of the Spirit of God on the heart of this people. The missionary fires were burning in the early days, else the winning of the wilderness had never been and the heroic chapter of "Missions to the Indians" had not been written.

A close study of the Minutes of the Missouri Conference, for the period of the past fifty years, gives us the following interesting facts: The amount raised for Foreign Missions, by the Missouri Conference alone, for fifty years aggregate the sum of \$380,220.00. For the nine first years, closing with 1874, the annual amount advanced from \$300 to \$1600. The Minutes of 1875 show a Missionary revival for the contribution that year sprang to over \$3000. From '75 to '85, a steady rise is noted, with the year of '85 contributing \$7,900. The next decade ('85 to '95) shows a continuing increase to the annual contribution culminating in '95 with \$10,576. The same is to be said of the next ten years with 1905, showing \$12,437. For some years thereafter it remains above \$12,000, and then the past several years a falling off of from two to three thousand dollars is noted—the contribution of this year being, \$10,661. It should be said, however, that on these recent years of a decline in Foreign Mission contribution there has been a very considerable increase in the Domestic Mission account which indeed fully off-sets the Foreign Mission decline.

I regret that I have not had in my hands the Minutes of the other two Conferences for comparative study. This exhibit shows only the Foreign Mission contribution of Southern Methodism north of the river. I am able to say, however, that the Southwest Missouri Conference has given to this cause from 1871 to 1915, exclusive of specials, about \$225,000. She reported for last year \$7538. The St. Louis Conference raised last year \$8,086, and the year before, \$7,195.

In 1875, we sent out our first missionary. He was Alvin P. Parker, born and reared in Randolph county, converted in early life, admitted on trial into the Missouri Conference, September, 1871, received into full con-

rection, 1873, and served charges in the St. Joseph District for four years previous to his appointment to China. In the Conference of '75, the following resolution presented by E. R. Hendrix and H. A. Bourland was adopted:

"Resolved, That we feel deeply gratified to God that He has honored us by calling our beloved, Alvin P. Parker, to the Missionary work in China, and that he goes forth to his great work with pledges of our hearty support and prayers."

At this same Conference was presented another resolution of interest. It was offered by the Board of Finance and was unanimously adopted: Resolved, That we recommend that the salary of Rev. Alvin P. Parker, our Missionary to China, amounting to \$750.00 annually be raised by the Sabbath Schools of the different Charges, and forwarded to the Conference Missionary Treasurer, E. R. Hendrix, St. Joseph, Mo., by him to be sent to Bro. Parker.

The outstanding impression of my own Sunday School days was in connection with this Parker Fund. I was a seven year old boy in the Sunday School in St. Charles. Every first Sunday morning of the month, our Superintendent, George B. Johnson, would have this brief but spirited colloquy with his Sunday School: "Children, what is today?" We all in unison replied, "Missionary Day." Then his question, "And where do we send this money?" And our reply, "To Brother Parker, in China." I distinctly recall the real joy we had in giving our money on those mornings. I thought Brother Parker was some kind of a heavenly person. But those days planted in our hearts a missionary ideal, and I believe the missionary interest manifested today in the Missouri Conference had its inception in those days.

Missouri Methodism is proud of Dr. Parker. He is one of the foremost missionaries of any church in China. His pen has given us some of the best discussions of the Chinese problems. And since the death of Young J. Allen he has been our master missionary in the far East. At present, because of his proficiency in the Chinese language, his time is mostly given to literary work. He is editor of three papers: The Chinese Christian Advocate, circulating among the Chinese. The China Christian Advocate, printed in English, and circulating among the Methodist Missionaries and interested friends in America. And The Young People's Friend, printed in Chinese, and circulating among the young people of 12 to 20 years. In addition he is Book Editor for the Christian Literature Society and has lately completed the translation of Hasting's Bible Dictionary. And with all this he preaches every Sunday morning.

A year after Bro. Parker's appointment to China another event of importance in the Missionary development of the Conference is chronicled. It was Bishop Marvin's visit to our Mission Fields and his trip 'round the world with his friend, Eugene R. Hendrix, as his traveling companion. It was a memorable trip to both gentlemen, and through their letters, and later by their books and addresses, a splendid vision of Missionary possibility was given Missouri Methodists.

In the year of 1878 additional impetus was given missionary work by the organizing of the women of the Conference into the Woman's Missionary Society. This was accomplished under the leadership of Mrs. Adam Hendrix who was elected president and who continued to the time of her decease the foremost spirit in the woman's work. In May of the following year the Southwest Missouri women met at Marshall and organized their Missionary Society. In September of the same year, at St. John's Church, St. Louis, the St. Louis Conference women perfected their organization. It would be interesting to know the aggregate sums these Conference Societies have in these 38 and 30 years of organic and active existence made to the regions beyond. Their work has been projected with rare wisdom in China, Korea, Mexico and Brazil.

In this connection reference might be properly made to The Scarritt Bible and Training School located within our state. While enterprised by the Woman's Board of Missions its realization was made possible by the liberal gift of a Missouri preacher, the Rev. Nathan Scarritt, D.D., who gave them a beautiful building site and \$25,000 in cash. In the 25 years of its noble service, 406 trained, consecrated workers have gone forth.

A notable contribution to Japan was made when Missouri sent out Dr. S. H. Wainwright. He went as a physician, but mastering the language so perfectly and his mind turning to religious and philosophical problems, he developed into a great preacher and teacher. No Missionary in Japan is held in higher regard and heard with greater interest, than Dr. Wainwright, present Executive Secretary of the Christian Literature Society of Japan.

Special method should be made of the cultured and prophetic Brown, who offered his life to China only to return reluctantly at the insistent call of the church to assume an important professorship in Vanderbilt. But the Missionary spirit continued dominant and O. E. Brown has been the John R. Mott among Southern students.

Like mention should be made of the talented and modest Winton who gave Mexico fourteen years of faithful and efficient service as Missionary and College President, before he was called back by the General Conference to edit its general organ.

Special recognition should be accorded Miss' Helen L. Richardson, a representative of the St. Louis Conference in China. Her work in Mc-Tyeire School has been phenomenally successful. With the charm of a noble womanhood, she has directed with the executive ability of a Bishop and the far-seeing wisdom of a statesman.

But time fails me to give special mention of all our splendid foreign representatives. Visiting them upon their field of labor, I found them, without exception, cultured, intelligent, consecrated and terribly in earnest. I wish I could accord them the individual mead of praise they so much deserve.

The St. Louis Conference has given—

To China: Mary Blackford, Helen Lee Richardson.

To Brazil: Florence Barton, Emma Christine, Florence Barlow, Willie Bowman.

To Japan: William Court, Ida M. Worth, Ethel Newcombe.

The Southwest Missouri Conference has given—

To China: W. W. Smith, E. V. Jones, Emma I. Steger, Clara Steger, Lele Bliler, Lou Phillips, Mildred Phillips.

To Japan: H. P. Jones and wife, Virginia Garner.

To Mexico: Lelia F. Fox, Allen Alfter, Alma E. Jones, G. B. Winton, W. D. King.

To Korea: Bertha A. Smith.

To Cuba: G. W. Holmes.

The Missouri Conference has given—

To China: A. P. Parker, R. A. Parker, O. E. Brown, Irene S. King, Sammie Alexander, Nina Stallings, Bessie Combs, Dora Otis, Martha Pyle.

To Japan: W. A. Davis, W. R. Weakley, Anna Lanius, S. H. Wainwright and wife.

To Brazil: W. G. Borchers, Eva L. Hyde, Ida Shaffer, Eliza Perkinson, Blanche Bruce, Marcia Marvin.

To Mexico: Frankie Hooper.

To Cuba: Fannie B. Moling.

To Africa: David L. Mumpower.

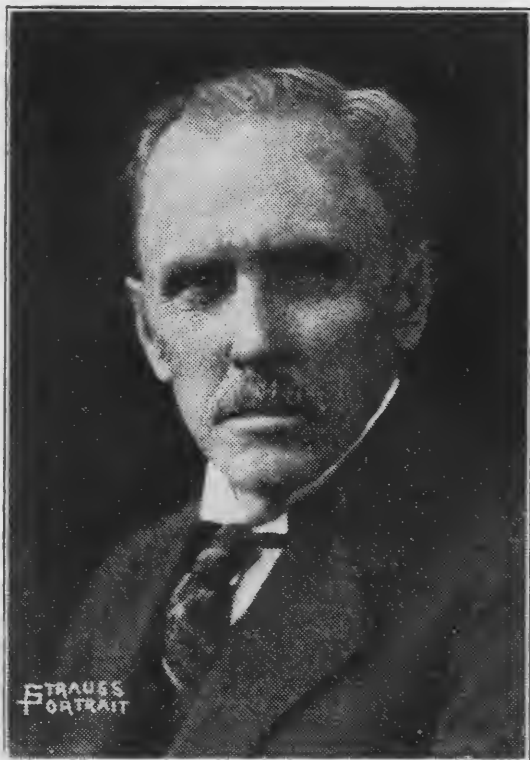
Mr. Chairman, I am profoundly impressed that we, who operate our lives amid the comforts and happy associations of the Home Land, should feel the measure of our responsibility to these regions beyond. The winning back of a lost world is no less our duty than it is the duty of those who willingly and earnestly go to earth's remotest bounds seeking for the lost. May these gifts of the past years of men and money be but the prophecy of what in the years to come we shall do.

And now in conclusion, and I speak with deliberateness and soberness, there ought to be one hundred laymen among our Missouri Methodists able—I know they are able—and willing—to pray God they may be willing—to link themselves with the work abroad, each in the support of one or more Foreign Missionary. There ought to be one hundred Charges in these three Missouri Conferences able and willing to make like contribution.

This vision of privilege and duty is no empty fancy. Learning the joy of service and the responsibility of human personality, such consecration is coming. Already it approaches. Do you not discern the signs of the times? A larger faith is dawning, a broader vision is stirring, a truer conception of life is realizing. In its consummation, the dream of Mott and Speer, of Campbell White and Walter Lambuth, of the "Evangelization of the World in a Single Generation," will be no longer a prophetic dream, but the beginning of a glorious reality. Oh, the thought of it! It makes every nerve of our being tingle with inspiration. The knowledge of the Lord covering the earth as the waters cover the sea. Lord Jesus, Prince immanuel, speed on this larger day.

## METHODISM BEFORE WESLEY

Rev. James W. Lee, D.D.



### I.

We use the word "Methodism" simply as a term to represent the spiritual realities John Wesley consecrated his life to make known to the world. To say that these realities were in existence before Wesley is like saying that steam was in existence before Watt, or that the laws of gravity did not begin with Newton, or oxygen with Priestly.

The spiritual experience represented by Methodism was known to the saints in all ages. This is not a dogma or a form, but the life of God mediated through Jesus Christ in the soul of man.

Methodism has been called "Christianity in earnest." It is Christianity terms, not of theology primarily but of life. Methodism represents the Christian order of life. Methodism represents the only spiritual life that can be lived, because it stands for the life of God in the soul,

stands for the life of God in the soul, and God is One.

When Jesus said, "Apart from Me ye can do nothing," He did not mean to claim for Himself the possession of a talisman having some inexplicable and arbitrary significance, but that He claimed to be the moral and spiritual order, conformity with which was absolutely necessary if anything of moral and spiritual value was to be accomplished.

If we could think of arithmetic as a person, we would think it perfectly fitting for such a person to say to all the world, "Without me ye cannot count." Or if we could think of astronomy as a person, we would not regard it out of place for such a person to say to all mankind, "Without me ye cannot navigate a ship."

In identifying Methodism with Christianity, we do not mean to teach that Presbyterianism, or any other denomination, might not claim what we

claim for Methodism, provided such church be identified with the same spiritual realities that we are representing Methodism as standing for.

The spiritual realities for which Methodism stands are to be found in Christian churches of all names. The distinctive characteristic of Methodism is that it stands for the attempt, on the part of John Wesley and his colaborers, to organize and apply those spiritual realities in a direct manner, just as you may say that the power-house the engineers build is for the purpose of organizing and directing that subtle force we know by the name of electricity, in a direct manner.

## II.

The spiritual realities represented by Methodism have a direct line of descent that can be traced through all the ages of religious history. In order that we may make clear what we mean, we must refer to a few events in the life of Wesley, which profoundly influenced his character, and in a large measure determined the direction of the movement he founded in the eighteenth century.

In a sermon Wesley preached in St. Mary's church, Oxford, before the University on New Year's Day, 1733, he enunciated with great clearness his conception of the nature of Christian salvation to be attained in this life. The desire burned within him to be a whole-hearted Christian, but he had not found the perfect love that casteth out all fear.

In the year 1726, there had appeared a work entitled, "A Practical Treatise on Christian Perfection," followed three years later by an epoch-making book entitled, "A Serious Call to the Unconverted,"—both from the pen of William Law.

When Law was residing with the grandfather of the historian Gibbon, at Putney-on-the-Thames, near London, John Wesley paid him a visit, and was deeply impressed with the saintliness of the man. Until the wonderful change came over Wesley, in 1739, we might consider him as essentially a disciple of William Law. This interview with Law and the books of Law are the first of the incidents to which we refer, which had so much to do with the formation of his system of spiritual thought.

## III

At Salzburg, famous as the birthplace of Mozart and the burial place of Haydn, there lived a community of devotedly pious people, who were forced to leave their homes on account of religious persecution. Goethe refers to them in his "Hermann and Dorothea" as "those worthy and sorrowful fugitives, who, with what goods they can carry, leave their own fair

land on the farther side of the Rhineland." They were led by Herr von Reck, a Hanoverian nobleman.

They finally landed on the shores of America, where they settled at Ebenezer in the new colony of Georgia. They were known in Georgia, at the time, as the Salzburgers. George Whitefield regarded them as the cream of the population of the Georgia colony for industry and uprightness.

Through the influence of the Salzburgers, the Moravians were induced to cross the ocean, and were to be shipmates of John Wesley. The demeanor of the twenty-six Moravians on the ship with Wesley profoundly impressed him. In the midst of a great storm, while the English were greatly alarmed, the Moravians were undisturbed. Wesley inquired as to their composure in the midst of such danger. The answer to him was, they were not afraid to die. This voyage with the Moravians was the second event in the life of Wesley to affect his character.

#### IV.

Upon his return to his native land, Wesley, through his brother Charles, came into relation with Nikolaus Ludwig, Count of Zinzendorf, a Saxon nobleman of high character and singular religious ardor, who came to visit England as representative of the Moravian brethren.

The father of pietism of the period was Philipp Jakob Spener. He was, for a time, pastor in Strassburg, and lecturer in the university on philology and history. He was afterward appointed preacher to the Electoral Court of Saxony at Dresden. In 1695 he was invited to Berlin, where he died ten years later.

The father of Count Zinzendorf came under the influence of this preacher Spener. His son, Count Zinzendorf II, became a member of the United Brethren. In the year 1736 he was consecrated Moravian bishop at Berlin. An immediate result of this step was the visit to England, to which reference has been made.

#### V.

Another person Wesley met at this time and continued to deepen his spiritual life, was Peter Bohler. Perhaps the influence of Bohler upon Wesley was more powerful and immediate than that of any other man. It was through Bohler's influence that the society was formed in Fetter Lane in London, the purpose of which was the mutual education of its members.

The pious men of the Fetter Lane Society felt that the sudden awakening to a sense of righteousness and joy in the Holy Ghost was something to be spoken of freely for the encouragement of others, and the relief and

uplifting of the believer's own spirit. Another fruitful subject, upon which believers were encouraged to talk, was the continuous assurance of peace and salvation in the midst of doubts, trials and temptations.

A special searching of the scriptures, at this time, had made plain to John Wesley, much to his surprise, that, particularly in the Acts of the Apostles, there were hardly any instances of conversion other than instantaneous. Scarcely any was so slow as that of St. Paul, who was, for three days, in the pangs of a new birth. If this was the case, thought Wesley, in the days of primitive Christianity, what reason was there for not believing that God worked in the same manner now?

## VI.

On the third of May, in 1738, just the evening before Bohler sailed for America, Charles Wesley, who had shown himself unwilling to yield entirely to the new doctrine, had his eyes opened to the nature of the one true living faith, whereby alone through grace we are saved.

Three weeks later, there came to John Wesley that blessed assurance of complete salvation, which was to be the turning point of his career, and to make him the wonderful instrument for good he was now to become—one of the three or four great apostles of history. This was the evening of the day on which he had listened to the *De Profundis* anthem at St. Paul's.

He was attending a meeting in Aldersgate Street, whither he had gone very unwillingly. Some one was reading Luther's preface to the Epistle to the Romans. Suddenly, as the reader was describing the change which God works in the heart through faith in Christ, he felt his heart strangely warm. Perfect trust in Christ came to him. He knew once for all Christ had taken away his sins and saved him from sin and death.

Having strengthened himself with prayer, he then and there described openly to all in the room, the blessed change which had come over him. It was the beginning of a life-long testimony.

The great change, which had been wrought in John Wesley by the influence of these pietists, made him anxious to visit them and see their life with his own eyes, with the belief that he would receive strength and edification for the evangelistic work which evidently lay before him.

Early in June of the same year, he left England to visit Germany. He stopped at Cologne, Mayence, Frankfort, Halle, Dresden and the village of Herrnhutt. Upon his return to England, John Wesley was a Christian after the fashion of St. Paul, St. Augustine, Jacob Boehme, Sir Thomas Brown, John Bunyan, Catherine of Genoa, Clement of Alexander, Archbishop Fenelon, George Fox, Francis of Assisi, Francis of Sales, Madam

Guyon, George Hubbard, Julian of Norwich, John Keble, Thomas a Kempis, Origen, William Penn, Plotinus, Proclus, Ruysbroek, Henry Suso, John Tauler, Francis Thompson, Thomas Traherne, Benjamin Whichcote and Zinzendorf. In other words, John Wesley became a confirmed mystic.

## VII.

It is a very remarkable fact that we have arrived at a period in religious history, when there is a great revival of mysticism that we may represent almost as synonymous with Methodism, in the sense that it stands for the same spiritual realities that John Wesley proclaimed to the world.

It has been claimed by those that do not understand mysticism that it deals in unsafe and presumptuous relations; or that it encourages a sort of extravagant unhealthy hypnotism, or that it is merely quasi-spiritual feeling—vague, dreamy and unpractical.

Ewald says that mysticism is the craving to be united again with God. Pfleiderer says that mysticism is the immediate feeling of the unity of the self with God, the endeavor to fix the immediateness of the life in God, as such, as abstracted from all intervening helps and channels whatsoever.

Ribet says, "It is a supernatural drawing of the soul toward God, in which the soul is passive, resulting in an inward illumination. These supersede thought, surpass all human fear, and are able to have over the body an influence marvelous and irresistible."

Lasson says it to be the assertion of an intuition which transcends the temporal categories of the understanding. Mysticism is not content with symbolic knowledge but aspires to see the absolute by pure spiritual apprehension. He adds that nothing can be more perverse than to accuse mysticism of vagueness. Its danger is rather an over-valuing of reasoning and knowledge.

Prof. Seth Pringle Pattison says: "The thought most intensely present to the mystic is that of a supreme all-pervading and indwelling power, in whom all things are one, and the possibility of direct intercourse with this Being of Beings. God ceases to be an object and becomes an experience."

Prof. Caird declares mysticism to be religion in its most consecrated and excluded form. It is the attitude of the mind in which all other relations are swallowed up in the relation of the soul to God.

The poet, Coventry Patmore, declares that what the world calls mysticism is the science of ultimates, the science of self-evident reality, which

cannot be reasoned about because it is the object of pure reason or perception.

The great Professor Jewett says: "By mysticism we mean, not the extravagant, all-erring fancy, but the concentration of reason in feeling the enthusiastic love of the good, the true and the One."

Charles Kingsley says: "Mysticism is the belief, which is becoming every day stronger with me, that all natural objects are types of some spiritual truth or existence.....glimpses of that other world, floating motes from that inner transcendental life have been floating over me. The earth is the next greatest fact to that of God's existence."

#### VIII.

The identification of mysticism and Christianity today is practically correct, but it was not always so. To the average Christian of the Middle Ages, God was the supreme sovereign, enthroned above the sky, imaged in human form, issuing commands, ruling armies, summoning man to judgment, rewarding and punishing as a human autocrat would.

This was the very opposite of the mystical religion. According to mysticism, the essential fact of religious experience is to be found in the inner world of the spirit and not in the outer world of the material order of things.

Canon R. C. Moberly says that Christian mysticism is the doctrine, or rather, the experience of the Holy Spirit, the realization of human personality, as characterized by and consummated in the indwelling reality of the spirit of Christ, which is God.

It is Christ, he says, who is the true mystic, or if the mode of expression be preferred, it is He who alone has realized all that mysticism and mystics have aimed at with more or with less, whether of disproportion or of success; and in Him that perfect realization evidently means a harmony, a sanity, a fitly proportioned completeness.

It is an inward light, which makes itself manifest as character; a direct communion of love, which is also to the fullest extent wholly rational at once and wholly practical; it is as much knowledge as love, and love as knowledge; it is as truly contemplation as activity, and activity as contemplation.

In being the ideal of mysticism, it is also the ideal of general and of practical and of all Christian experience, for the most practical type of Christian experience misconceives itself until it conceives itself as an expression in action of a central truth—that truth a transcendent fact, which

practical Christians are too often content to call mystical, and so calling it to banish, or try to banish, from the region of practical life.

We thus see that in Canon Moberly's conception, mysticism is not a special exceptional experience, but rather a life consummated in the practice of the presence of God. It is life in its wholeness as over against a partial life, which is shut up in some narrow compartment of its true being.

President Henry Churchill King says: "The truly mystical may be summed up as simply a protest in favor of the whole man, the entire personality. It says that man can experience and live and feel and do much more than they can formulate, divine, explain or even fully express. Living is more than thinking."

Maeterlinck declares that there is in us, above the reasoning portion of our reason, the whole region answering to something different, which is preparing for the surprises of the future, and which goes on ahead of our imperfect attainments and enables us to live on a level very much superior to that of those attainments.

#### IX.

In the sense of which we have been speaking, St. Paul was a mystic. According to his idea, the Christian must relive Christ's life by having Him within as a source and power of the new life. He says of himself, "Christ lives in me," "I bear in my body the life of the Lord Jesus," "God hath sent forth the spirit of His Son into our hearts, crying, Abba, Father," "We are transformed into the image of the Lord by the spirit of the Lord," "God hath shined into our hearts to give the light of the knowledge of the glory of God in the faith of Jesus Christ," "We are always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be seen in our bodies," "Our inward self is renewed day by day," "The law of the spirit of life in Christ Jesus made me free from the law of sin and death," "The spirit itself beareth witness with our spirit that we are the sons of God," "For me to live is Christ," "Ye may be filled to all fullness with God."

#### X.

Religion is primarily and at heart the personal meeting of the soul with God. Have we any philosophical foundation for the experience we have named mysticism?

John Stuart Mill said: "Whether in the Vedas, in the Platonists, or in the Hegelians, mysticism is neither more nor less than ascribing objective existence to the subjective creations of our own faculties, to ideas or feel-

ings of the mind; and believing that by watching and contemplating these ideas of its own making, it can read in them what takes place in the world without."

"It may be imagined," continues Mill, "what havoc metaphysicians trained in these habits, made with philosophy when they came to the largest generalizations of all. The mystic mistakes for objective fact the subjective creation of his own faculties."

In reply to the contention of Mill that mysticism is simply making objective the intuitions of our own mind, I wish to repeat what I have said before.

## XI.

For all our science we are indebted to three forms of mental activity, which are known as perception, conception and recollection. By means of perception the mind becomes aware of the presence of an object before it. By means of conception the mind unifies the particulars of the object of which it becomes aware through perception, and reduces them to general terms. Recollection represents the activity of the mind by which mental experiences, created by former perceptions and conceptions, are recalled or reproduced in memory.

The human mind, by the activity of its intuitive, conceptive and recollective powers, is capable of perceiving, conceiving and recollecting every reality that comes before it, whether from the material world, the human world or the spiritual world.

Our intuitions, or perceptions, may be divided into three classes. We have intuitions of the outside material order—these are sense-perceptions; we have intuitions of the inside human order—these are self-perceptions; and we have intuitions of the universal spiritual order—these are religious perceptions.

It must be understood, however, that we can have no cognitions or perceptions of either nature, man or God, unless nature, man and God come before the mind. In every perception there must be a perceiver, something perceived, and an act of perception. No world can be seen, unless there is a world before the mind; no man can be seen unless there is a man before the mind, and no God can be seen unless there is a God before the mind.

It is as impossible for man to create perceptions out of nothing as it is for him to create atoms. He can find atoms when they are there before him, but he cannot make them. He can see things when they are there

before him, or else at some time past have been before him, but he cannot, out of whole cloth, make things and see them. A man in delirium tremens sees snakes when there are no snakes, but he could not see snakes in the wildest pitch of nervous disorder had he never seen any, or read of them in moments of sanity.

For all his perceptions, whether of the world, or of himself, or of God, man is limited to the objects which produce them. He could no more have religious perceptions without God than he could have self-perceptions without man, or sense-perceptions without a world.

Spiritual intuitions are as indubitable evidences of the presence of God as sense intuitions are of the presence of the material world, or as self-intuitions are of the presence of man.

## XII.

That we can have no cognitions of nature without nature, and no cognitions of man without a self, perhaps all beyond a few extreme idealists and agnostics will be ready to admit.

But the proposition that cognitions of God imply the reality of His presence is not to the average man a self-evident one. He might say, "It is evident that our perceptions of the world imply its existence, for I can see it and hear it and handle it and taste it." He might say, "It is beyond any doubt that our perceptions of a self imply the existence of man, for I know more thoroughly than I know anything else that I exist."

But he might ask, "Why does it follow that our perceptions of God imply His existence? I cannot see Him, or touch Him, or hear Him; I am not conscious of Him as of myself. May I not be mistaken in supposing that my perceptions of God are anything more than my own mental fancies? May not my cognitions of God be imaginary objections thrown out of my consciousness, to which the attribute of reality is given?"

## XIII.

Let us test the implications of the assumption that with our intuitions of God nothing outside of ourselves corresponds. Let us suppose that all peoples have been mistaken in thinking that their cognitions of a Divine Being implies the existence of one. Let us regard religious perceptions as the unreal ejections the human mind has thrown out from the depths of its ignorance. Let us consider where this view will lead us.

Now, from the beginning of man's career on earth, religious perceptions have been as common as perceptions of nature or as perceptions of himself. The Egyptians had convictions of the reality of the spiritual

world so profound that all other beliefs were subordinated to them. They regulated their lives with reference to their perceptions of the Unseen. The revenues of their country were exhausted in support of their religion. They spent far more money on their worship than they spent on their living.

We are supposing that religious intuitions are not of an unseen reality, but are self-evolved fancies; humanity, from the beginning of its career, has been in the habit of pitching out of consciousness into the heavens and mistaking for God. Even spiders appropriate the material, out of which they spin their webs, from the surrounding elements, but man, according to his view, spins his theologies out of the interior substances of his soul.

Peoples do not learn to do this from one another. The inhabitants from the remotest island of the sea know nothing of the ways other nations do it. The Mexicans did it before they ever heard of the Egyptians. The wild Indians of the West did it without even knowing of the existence of tribes in the East. The sense of the Unseen is a feeling, a state of mind, common to mankind.

But while it is permanent, if religious intuitions correspond to no unseen reality, it is matched by nothing outside of itself. This is the cog in human nature for which no mortise in the outside wheel of existence is found.

#### XIV.

The vision of the Unseen, then, is illusion. The world men perceive is there, and the man they perceive is there, but the divine they perceive is not there.. The Egyptians, the Assyrians, the Babylonians, the Chinese, the Hindoos, the Hebrews, the Persians, the Japanese, the Greeks, the Romans, the Armenians, and the benighted islanders of the storm-swept seas have all been deluded.

In reacting upon their religious perceptions, their intelligence dealt not with the attributes of a Divine Being, but with exhalations from their fears, or remorse, or weakness. In thinking they saw anything transcending the material, the great religious leaders were mistaken.

Abraham and Moses and Isaiah acted upon their intuitions as if they represented a real Jehovah, and believing they did, planted a people and enacted laws for its regulation, and adumbrated in prophecy its coming glory, but they were misled by false appearances.

Confucius and Buddha and Zoroaster imagined themselves as receiv-

ing impressions from heaven, when, in fact, they were victimized by their own conceit.

Socrates, Plato and Aristotle, the immortal trio of great spirits, who stood for the ideal and built for themselves a kingdom in the unseen, we know to have been further from the truth than the trifling sophists they annihilated.

St. Paul, Polycarp and Jerome, great thinkers and consecrated men, turned the world upside down and changed the current of history by fictions they mistook for realities.

Calvin, Luther and Wesley refreshed and renewed the guilty, weary world with ideas which they thought came down from above, but which were in reality projected from their own mental activity.

Taoism, Shintoism, Mithracism, Mohammedanism, Sikhism, Sufism, Babism, and every other ism, as well as Judaism and Christianity, have all been formed out of perceptions with which nothing in heaven or under it corresponds.

The disciples of Christ sacrificed every earthly hope because of their belief in the existence of a Divine Being they felt sustaining them and comforting them, but they were deceived.

The Bishop of Hippo, Augustine, at the age of twenty-eight years, abandoned his evil ways and consecrated himself to a life of holiness, because the truth is he was in completer harmony with solid fact in his lust than in his saintliness. The world that stood over against the flesh was real and did match his low desire, while the divine world that stood over against his spirit was a phantom and could not answer to his religious hopes.

## XV.

If religious intuitions do not imply God, as sense-perceptions imply nature, and self-cognitions imply man, then civilization is an unsubstantial dream. When a person objectifies himself into some one else and comes at length to believe himself a ruler of a nation, when every one of his friends knows he is only John Smith, a jury is called to pass on his sanity.

If a man continues to talk into one end of the telephone and to get answers back, when there is no one at the other end of it, a jury is called to inquire into the state of his mind.

Now, if for thousands of years the human race has been perceiving God in nature, in conscience, in history, and answering back through prayer and reverence and song and liturgy and doctrine and temple, when, in

fact, no God has been perceived, then it is evident that human nature is constitutionally deranged.

It is remarkable, however, that man should find himself led astray at none of the gateways through which he holds commerce with outside reality, except the religious. The gateway of vision opens out directly into the kingdom of light. The gateway of sound exactly adjoins the kingdom of melody. The intellect borders on the realm of truth. The universe fits closely about and meets and matches every human sense, except the religious.

If man would breathe, there is the air; if he would satisfy his hunger, there is the food; if he would slake his thirst, there is water; if he would talk, there are vibrations to carry his words.

Every door of the soul and body is an open port through which there is constant exchange of inside and outside merchandise, except the one opening into the religious regions. When through the spiritual sense he apprehends what he takes to be divine reality, he finds only the phantasmal form of his own soul filling the horizon in front of him.

## XVI

We are forced, therefore, to conclude either that the religious sense feels God as completely as the physical sense feels nature and the self-sense feels man, or that the most important cog in human nature has no mortise in outside reality to fit it.

But if there is no spiritual mortise in the nature of things corresponding to the religious cog in man's life, then it will be in order for some materialist to explain how it comes about that the religious wheel has turned out greater results than any other in the whole machinery of humanity, while toothed with cogs with which nothing in the outside wheel of existence corresponds.

This is equivalent to saying that animism turns the wheel of savage life, and Buddhism, the wheel of Hindoo life, and Confucianism the wheel of Chinese life, and Zoroastrianism the wheel of Persian life, and Moham-medanism the wheel of Turkish life, and Christianity the wheel of all progressive life, with cogs which nothing in the various outside rounds of existence match.

This is about as sensible as saying that butchers throughout all ages have been turning money into their coffers from the pockets of people by tricking them into the belief that they had appetites which called for meat, when in fact they did not; that millers have been grinding out flour with

wheels made to match no movements of hunger; that dealers in fuel have piled up fortunes by means of mercantile devices which had no mates in the weather; that clothes merchants have created for themselves a career by conducting establishments that correspond to no need for raiment; that Job and Homer and Virgil have made themselves famous through mental creations for which there was no call or appreciation in the universal human mind.

#### XVII.

It is as evident that God exists as it is that nature or man exists. Nature is the object of sense-sight, and God is the object of religious sight. Intuition is seeing, and the vision of God has been as common in the experience of humanity as the vision of the world, or of man. Intuition is direct and immediate, but the process of understanding is slow. Columbus could take in the new world at a glance, but it is the work of centuries to develop it.

Whatever comes before the mind, however, either as nature, in the form of sense-perceptions, or as God in the form of religious perceptions, is knowable. Whatever the mind cognizes as existing is intelligible; if it were not, there would be no cognition of it. What is perceived can be conceived and classified.

The constitution of the human mind corresponds to the constitution of nature. The mind that is active in man can understand the mind that is embodied in nature, because both nature and man are expressions of the mind of God.

Haeckel says that human nature, which exalts itself into an image of God, has no more value for the universe at large than an ant or the fly of a summer's day.

Unless the knowledge man gets of himself and the world and God, by the reaction of intelligence on perceptions, is valid and trustworthy, Haeckel is right—man is not of more value than the ant or the fly of a summer's day. He is not of as much value as the bee, or the beaver, or the tailor-bird, for they are all artists without the trouble of learning how to be, while he is left to accumulate knowledge as best he can by the use of his faculties. They know at the beginning what it has taken him thousands of years to find out, and even now the bee surpasses him in the application of the principles of mathematics.

If human nature is a failure—if, as Spencer says, "The power which the universe manifests to us is utterly inscrutable;" if matter and mind and life are absolutely incomprehensible; if "all efforts to understand the

essential nature of motion do but bring us to alternative impossibilities of thought;" if the knowledge man has supposed with himself to have gained is blank ignorance—then Haeckel, in saying that he is of no more value for the universe at large than an ant or the fly of a summer's day, does not state the case strongly enough.

If what man knows or thinks he knows of the world and himself and God is illusion, then the lower animals have the advantage of him. The knowledge we call instinct, built into their bodies, does correspond with the facts with which they have to deal. They are not disappointed and deceived.

The flock of wild geese from the Northern Lakes have always found the South they felt in their blood was there. The beaver has always found the mud responsive to his tail, and the wood of the tree no harder than his teeth could cut.

But if the cognitions of man do not correspond to things, but are hallucinations, phantasmal forms of his own consciousness, then the bears and tigers and beavers and bees and ants and gnats have the advantage of him. Human beings, who have exalted themselves, as Haeckel says, into images of God, are the greatest fools and the only fools on earth. The universe puts a higher value on genuine flat-footed tigers, who find, as they roam on all-fours, the jungles matching their every want and anticipating their every item of constitutional knowledge, than upon the so-called lords of creation, who have only climbed to the top of animated existence in their conceit. They are like a company of plain laborers imagining themselves to be King Georges, and instead of occupying thrones, as they think they do, they are perched upon stools in the different rooms of an insane asylum.

It were better to be a good, healthy tiger in the tall cane of the swamps, any time, than to be a crazy, self-inflated, self-deceived descendant of Adam, running at large in the high places of existence. It were better to be a real ox, grazing in the meadows, than an unreal human biped, walking with his head full of delusions in a paradise of fools.

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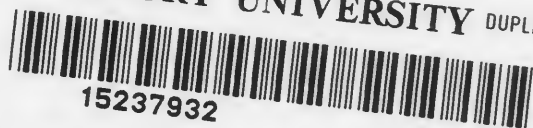
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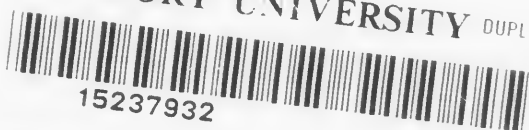
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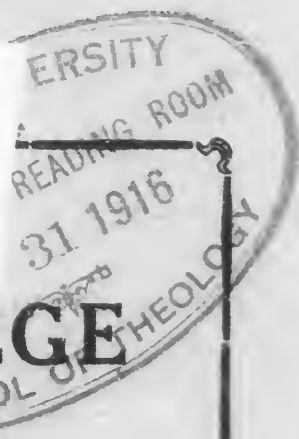
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